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VOCATIONAL GUIDANCE

PRACTICAL ETHICS FOR THE DAY'S WORK

MATTHEW HALE WILSON
PROFESSOR OF PHILOSOPHY AND EDUCATION
IN PARK COLLEGE

BOSTON
RICHARD G. BADGER
THE GORHAM PRESS

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Originally published under the title of
An Inductive Study of Standard of Rights

Made in the United States of America

The Gorham Press, Boston, U. S. A.

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TO
CHARLES HUGHES JOHNSTON

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PREFACE

I WISH to thank Dr. Charles Hughes Johnston, of the University of Illinois; Dr. Frank Blackmar, of the University of Kansas; Professor Alfred Hall-Quest, of the University of Virginia, Professor Homer W. Josslyn, now with the Carnegie Foundation, and Mr. Walter M. Wolfe for the help that they have been to me in writing this book. Dr. Johnston encouraged me to undertake a work of this nature in moral education and made many practical suggestions. Dr. Blackmar gave me valuable hints on the sociology of the subjects treated. Professor Hall-Quest read all the book in manuscript, Professor Josslyn made constructive criticisms and Mr. Wolfe read the proof.

I acknowledge with pleasure the ready and interested response of a wide circle of prominent professional and business men and women who have defined for me their essential problems, the virtues required to meet them, and the advancements now being made in their work. My students have carried on an extensive correspondence in their efforts to obtain information on fundamental moral problems. Some of the papers they have written have been helpful especially those of Miss Mildred Wickes and Mr. Ralph White.

The bibliography at the close of the book has been supplemented by an extensive correspondence. Where the references are few in number, there has been special effort to obtain first-hand information; and where the literature has been plentiful, abundant reference has been made to it. My contribution to the field of moral education lies in the organization of material already given about a plan which is somewhat unique rather than in the discovery of new material. I have made liberal

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use of the literature covering the wide range of subjects treated in this book.

The plan and purpose of the book are stated in the Introduction.

October, 1916. M. H. W.

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AN INDUCTIVE STUDY OF STANDARDS OF RIGHT

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An Inductive Study of Standards of Right

CHAPTER I

A SURVEY OF THE FIELD

Life Assumes Definite Forms. Community life has become organized in certain definite ways. It has churches, homes, a government, business houses, professional men, schools, fashions, manners, etc. When a new community is entered, the same general forms of life present themselves. Of course there will be variations in development, but the common factors can easily be found. Schools are a natural part of a community's life. Business houses are accepted as a matter of fact. Churches are found everywhere; a government is desired by all people, and family life is the normal condition in society. The life of each community has organized itself in stereotyped ways.

The Importance of Morals. The most significant thing about this organized life is not the goods which people possess, the clothes that they wear, or any other external thing. It is the moral life which controls and modifies all forms of activity. There is a constant effort on the part of each person to define for himself what is right and what is wrong. All the concrete acts of life call for such judgments. To ask my neighbor to keep his children in quarantine when they have scarlet fever means—is it right for him to do so. To loan money at twenty per cent. means—is it right to make such a business deal. To charge a patient two hundred dollars for an operation raises the question as to whether it is right.

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Morality is a Growth. At first it would appear that the moral life is one great jumble of specific requirements which are in no way connected. Because a community at first glance may show no organization, its little understood moral life may seem an indefinite number of unrelated moral requirements. But as social life breaks into groups, as for example the family, the church and the state, so its moral trend appears under certain well-defined forms; for with every organized activity of men, we find a related system of moral requirements growing out of such activity. These moral requirements are of intense interest to all persons. They are never separate from the problems facing men every day. They arise in connection with constant human interests. The doctor finds in the course of his professional career that there are certain things which for him, as a doctor, are right and others which are wrong. *The concensus of opinion about what is right and what is wrong in the medical profession is embodied in a small pamphlet edited by the American Medical Association, and which may be possessed by each physician for his careful guidance.

In banking the question is sometimes raised as to what per cent of interest should be charged on farm loans. A man who would collect an excessive rate of interest would be looked upon as one engaged in a sharp practice, and would be criticised by those who are in the legitimate banking business.

Both in banking and in medicine may be found a large num-

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*There has recently been a dispute as to whether or not a doctor should "split a fee," meaning by this, should a surgeon give to a local practitioner who secures for him an operation, a portion of the compensation received for his work. Constantly facing the question whether or not this was a fair practise, the medical profession came to define this act as unjust and to embody its decision in its code of right and wrong, so that any doctor may know the attitude of the most conscientious of his colleagues on this moral question.

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ber of accepted moral guides which indicate what is right for men in these lines of activity. *Moral guides are the results of strenuous efforts in repeated trials to determine that which is right.* The same is true of law, business, teaching, parenthood, childhood, amusements, or any other organized form of life. Moral life is a growth and it becomes defined as persons seek to do that which is right in their different lines of activity.

The Purpose of this Book. This book gives a panoramic view of the main activities of living and points out in each of these activities, those great moral principles which men have selected to be their guides to correct conduct. It would be very easy for this book to degenerate into an enumeration of small moral problems with apparently no connection between them. One could take from the field of business enough illustrations to fill a volume, and while from such a mass of material might be drawn some general conclusions as to what is right or wrong in business, there would result a very distorted view of the moral life of the community. It is quite impossible to treat the great mass of small moral problems that arise. The most we can hope to do is: first, to present the most striking problems found in each form of social activity; second, to show the virtues required to meet these difficulties; third, to indicate new ideals that are being formulated; fourth, to draw general conclusions as to the moral principles upon which all men agree; and fifth, to suggest differences which arise because of diverse activities in which men are engaged. No abstract moral theories of what is right or wrong will be presented.

Special Theories Needed. In order that adequate moral guidance may be given students of Ethics, it will be necessary to examine the foundations of our beliefs. When the Family is treated, a theory of family life and of life in general is necessary. When Abnormal Conditions are discussed, an hy-

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pothesis concerning the reasons for such conditions and their relation to normal life will be needed. When Government is analyzed, some conclusion as to its nature and its bearing on life must be reached. When Business is studied, a theory of trade and an appreciation of the significance of business problems become necessary. When Mental, Emotional, and Volitional Hygiene are reviewed, an hypothesis concerning what constitutes a true psychology will be desired. In all our discussion a general theory of life will have to be assumed by the writer because of the constant demand of the reader for it.

A General Theory Needed. What general view concerning the world is most true to the facts of nature and life itself? It can be stated briefly by saying that physical nature has a real but subordinate place in the world system in its relation to life, and that the most significant thing about life is *growth.*

Once admit that there is growth in the world and its rejuvenation becomes a possibility. If things must stay as they are, then fatalism has had the last word. If life may unfold, then progress becomes possible. But does growth necessarily mean progress? What survives in literature? Only the best. What is carried forward in biography but stories of achievement, and records of sins that have prevented forward strides? What science persists but that which has been found to have worth? The survival of ideas depends on their value, and there is enough evidence for us to believe in the survival of what man has found to be beneficial. Yet, if we ask the question, and we certainly have the right, as to whether there is sufficient data to prove conclusively that a right moral order will finally prevail, we must answer that this can hardly be demonstrated. But the testimony of faith may be added to that of reason, although faith is of a different order, and through faith and reason we may say that right will control.

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By faith is meant the conviction that right will prevail in the long run although there may not be sufficient evidence now to prove it conclusively. By faith and reason we are able to grasp that which is of infinite worth—the triumph of virtue and the establishment of a permanent moral order. Doubtless all our struggles on behalf of morality are hastening the day when virtue will control. Such a view places a direct responsibility on us to so strive in the present that the right may prevail finally in the social order. If men are able to hold in a broad way to the philosophy of life which has been suggested they can turn with a constructive method of approach to the various problems of morals as they present themselves in the Family, the State, Business, Education, etc.

Growth Changes Many Ideals. The study of moral problems will alter our conceptions of right. Let us take, for example, the old idea of the criminal. The law once judged a criminal as in full possession of his faculties, as a normal person who wilfully committed crime. But criminology has shown that a large per cent. of criminals are physically defective, and it is a serious question whether any of them are normal persons. A study of the facts of life in the field of crime leads to the treatment of the criminal as a defective person. Another illustration will show how the careful investigation of facts defines moral responsibility for us anew. A few years ago comparatively little was said about child labor and the sweat shops. When conditions became known, as they bore on physical health and social welfare, agitation began in earnest and measures were taken to alter these conditions. A careful consideration of the facts in the case has altered the attitude of our nation toward the liquor business. As its detrimental influence on health, business, and politics became thoroughly understood, it ceased to be popular. In the past, big business was often conducted with little regard for the

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public welfare. Money barons thought that any interference with their business on the part of the State was not justified. Yet today there is a growing sentiment that there should be more social control of unrestrained individualism in business. So any topic in this book might show how the good is being carried forward and how new ideals of right conduct are rising, defining more sharply than ever before what constitutes moral obligation. Now, if our moral life is a development, it stands to reason that the first attempts to determine right will be unreliable when compared with the mature standards determined by long series of efforts, and it would be unfair to judge by present standards a man who lived in an earlier period when moral ideals were not so carefully formulated. To judge any individual you must take into consideration the day in which he lived.

Religion and Morals. While the fields of religion and morals are not co-terminous, yet they have always been recognized as vitally connected. Religion has given to morality breadth, permanence, and hope. Religion lessens the isolation of our tasks, grounds them in a far-reaching moral order, and gives promise that the outcome in the future will be well. At what point does religion enter into the problems and ideals defined in this book? Wherever definite moral standards have been formulated under the influence of religion. Our conception of indiscriminate giving as charity has been largely determined by religion. The newer conception of charity as an aid to self-support has replaced the older conception in part and it has in it an element of religion. The gradual decay of the opinion that slavery is justifiable may be largely traced to the influence of religion. The teaching of religion has been noted in this book wherever it has entered public life and has caused people to formulate safer and nobler codes of conduct. But no special form of religion has been promulgated throughout

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the following pages. What has been done has been rather to indicate the actual moral ideals of society as now formulated. It will suffice to suggest in this opening chapter that many of our moral standards owe their present form, in part, to religion. Another volume could well be written, pointing out the agreements and disagreements of our present moral standards with religion.

The Teacher. In teaching this book the instructor will find it needful to be a student together with his pupils. He should take the place of an advanced pupil, consider with his class the evidence gathered on any moral question, and formulate with them what seems to be right or wrong. There are so many disputed points and so many places in which there is no agreement on moral matters, that it is unfair on the part of the student to require a complete and definite answer to all questions. The teacher must be a learner; he should gather all available material upon the subject under discussion and, with the evidence in view, according to his best judgment, formulate a guide to conduct. This may not satisfy those who want a complete moral guide, one as definite as is available in mathematics. Yet the teacher should not suppose that there is total disagreement of judgment concerning right conduct. *There is a concensus of opinion in every line of activity, a certain core of recognized truth which the teacher should discover and present as the settled convictions of those engaged in that work.* In other words, the teacher should bring before the students the outstanding problems of a profession or social activity and the recognized solution of those problems, together with the advances which have been made to the present time. He should not be engrossed with the minor uncertain problems still unsettled. To do so is purely wasteful inasmuch as there is much of recognized moral worth in any regular field of human endeavor.

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Method of Study. The text and the questions together present some phase of life in such a way that its significant problems may be discerned and the virtues necessary to meet them appreciated. It would be well for the teacher to send the pupils with note books to men engaged in the kind of work which they may be studying at the time, and have them bring to the class the results of their interviews. For instance, the questions on the lawyer could be divided into four or five sections, the lawyers in the community assigned to four or five or more students and their written answers read in class. It has been a common practice for the author to require his students to write to different lawyers, asking them three questions:

What are the most important problems you face as a lawyer?

What virtues are required to meet these problems?

What moral developments are taking place in your profession?

If each member of the class were required to write to five lawyers or even more, and the material collected and reviewed in class with the teacher, it would quickly become evident what lawyers consider their outstanding problems, their necessary virtues, and the lines of progress in their profession. This can and should be done with almost every general topic. It needs to be repeated that this book is not an attempt to impose on the students a preconceived moral system. *It is an effort to induce them to view moral life in a scientific way, to appreciate its problems after a consideration of the facts, and to draw for themselves conclusions as to what is right and what is wrong.* An excellent way to teach Ethics would be to have the students consult with different persons until they have gathered sufficient data for valid conclusions. It would be better still if they could pass through the actual moral experiences of men in life's different activities, at the same time being taught by those who have met successfully vital problems. But of

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course this is impossible. The next best thing is to do as has been suggested,—consult with those who have faced certain problems and have solved them with satisfaction to themselves.

The Student. A certain amount of modesty should characterize the student who begins the study of The Right. He has been taught by society concerning a great many matters and has a fund of moral information, but he does not know the problems which face the people in the different professions, neither does he feel deeply the virtues necessary to meet these difficulties. Yet it is of superlative importance that every young person be keenly aware of what is expected of him in society. The moral life is of supreme significance to every individual, and the manner in which he answers the questions as to what is right or wrong will determine more than any other one thing his happiness and his success. The student should come to this study with an earnest desire to discover for himself what will enable him to be a man of worth to his fellows and deserving of self-respect. Approaching the study of these problems with an open mind and an earnest purpose, he will find experienced people willing to co-operate with him and guide him in his moral life. If he shows an arrogant spirit and gives the impression that he has these problems solved, he will get little help from those who really want to aid him.

Conclusion. The purpose of this book is avowedly practical in that through investigation it attempts to give guidance in life's fundamental moral problems. Through repeated efforts to discern what is right, the student will gain moral power and moral insight, so that in facing new situations he may reach more satisfactory conclusions than if he had not had this practical discipline. Naturally a theory of moral life will formulate itself in the student's mind as he works from one problem to another, and he will discern three things: First, that settled moral convictions are products of human experi-

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ence; second, that a concensus of opinion is usually the best moral guide; and third, that the moral life is a growth, and that, as we are loyal to the best today, we make it possible for those who follow to be loyal to a better standard in the future.

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PART I

THE SCHOOL

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CHAPTER II

THE TEACHER

Teaching and the Aim of Education. Education is of two kinds: that which is given by the school and that which is acquired from environment without regular instruction, from parents, friends and business associates. The latter is practical but takes a long time to gain, while the great advantage of the former is, that valuable information may be given in systematized form, largely without undesirable experiences accompanying it, and a great amount of time may thus be saved. In giving to society this formal knowledge the teacher inevitably meets certain problems. The teacher's task will be greatly simplified if he knows just what is the aim of education. Is it bread and butter, or culture, or knowledge, or harmonious development, or morality, or social efficiency or any combination of these? This uncertainty as to the aim of education, coupled with the fact that the fruits of teaching are largely mental and hence unseen, may discourage some who want to see immediate results. Many teachers find it disheartening not "to see the chips fly." Yet there are many important aims, such as health, citizenship and industrial efficiency, that may be realized through training. These are definite and require certain obtainable knowledge for their realization. The material that will be used in a given course of study will depend largely on the aim of education. But for most teachers the subjects are designated by State courses of study, and the problems which come to them are more particularly those that arise in connection with this assigned work.

The Primary Task of the Teacher. The primary work of

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the teacher is to train the student to think and to act correctly. Many pupils are alike in repeating what the book says or what they think the teacher desires. If they are asked "What is your opinion?" they often reply "I don't know." They never expect to have views of their own and they are startled into confusion by a question which requires thinking on their part. This power to weigh and consider statements and from the evidence to judge of the truth in a sane and balanced way, is what should be cultivated in pupils. Yet many teachers have no other ideal than hearing what the pupil can remember from the book. If the teacher cannot weigh and balance the worth of the various ideas in a subject, certainly the pupil will never be trained by such a person to be an efficient thinker. It is not well for a teacher to look at a book and ask a question, then look at the book and ask another question and so on throughout the recitation. Such a one might be called a "book teacher." The only purpose of the text is to open up some field of truth. Knowledge in any department is so infinitely varied and attractive that it never has been stated in the best possible way in the book. The teacher who gives the student the feeling that he is dealing with facts that are to be found in the real world without, and that the knowledge that he is imparting interprets either nature or life, is the real teacher. Teachers are called to interpret common daily experiences—the book is only another person discussing the same material—and the world of reality about which the book speaks should be so in evidence to the teacher that he can lay the book aside and convince the students of the worth of some natural phenomenon or product of thought.

It is no longer considered sufficient to possess knowledge,—there is the added requirement of skill or habitual responses as the means of using the knowledge which has been acquired. The student who gains self-expression through forming suc-

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cessful habits of conduct not only is able to use the information he has gathered but he has also achieved mental strength as well. Successful experience requires careful, persistent, and thorough thought. Careless thinking shows itself at once in crude actions. Successful action develops virility and power of mind. Our various acts provide just that incentive which is required to release the abounding energy of youth. Every day behavior may determine in a larger measure than ever before what materials are to constitute the courses of study in the future. The successful teacher will view his work not only as it trains the mind, but also as it leads to action, and Education in the future will be defined in terms of behavior as well as in terms of thought.

Need of Special Knowledge. The instructor should have special knowledge of the subjects he is assigned to teach. Students ask many questions about details and unless the teacher can supply this technical information the pupil will lose confidence in him. In addition to a thorough knowledge of his subject he should become conversant with the best methods of imparting it. There is a science of presenting material which is as necessary to good teaching as knowledge itself. The methods of presentation vary with different subjects and they should be known to each teacher. It is no longer sufficient to *know,* the teacher must also be able to *tell* in a clear, concise and attractive way, and in addition be able to guide pupils to study their lessons.

The Fields of Knowledge. Every subject of value to society is growing, and new material is appearing which the teacher should possess. To be abreast of the advance made in his field he must constantly read and study. Time and opportunity to consult the new books are necessary. Persistency, economy of time, and sometimes the sacrifice of earnings to purchase new books are needed.

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The Pupil's Point of View. Sympathy is required to appreciate the pupil's point of view. A story is told which illustrates the need which the teacher has of acquiring the pupil's way of seeing things. A professor gives an experience which he had while out riding with a little girl. [1]"We were riding along together, and looking out over the broad pasture land, a little girl of six and I, when we saw horses grazing quietly a quarter of a mile or so away. There was no difficulty in recognizing the horses as animals of full, ordinary size. And I was surprised into looking a second and even a third time by the little girl's cries of joy at seeing 'those colts,' as she insisted on calling them. Finally, I realized that the horses were to her untrained eyes colts. I even induced her to discuss the matter with me until I told her that they were really horses, and then the look of incredulous pity for my grown-up ignorance gave me one of the best insights I have ever had into the truth of the principle that children and adults live in different worlds. I also had a clearer understanding of the child mind at that moment from my understanding of the fact that if the quarter of a mile had grown into two miles, I, too, might have been in doubt as to whether the horses were horses or colts."

Let the teacher try to write with his left hand and a new world of difficulties which face students will open to him. The pupil has little interest in the views of older people. His own world is tremendously real to him. And the teacher's efforts are in vain unless he understands the mind of the pupil. The student will not be interested in his remarks unless they appeal to him in the presentation. Teaching is "[2]much like the science of war. Nothing is simpler or more definite than the principles of either. In war, all you have to do is to work

[1]Genetic Psychology—Judd pp. 9-10.
[2]Talks to Teachers—James pp. 9-10.

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your enemy into a position from which the natural obstacles prevent him from escaping if he tries to; then to fall on him in numbers superior to his own, at a moment when you have led him to think you are far away; and so, with a minimum of exposure of your own troops, to hack his forces to pieces, and take the remainder prisoners. Just so, in teaching, you must simply work your pupils into such a state of interest in what you are going to teach him that every other object of attention is banished from his mind; then reveal it to him so impressively that he will remember the occasion to his dying day; and finally fill him with devouring curiosity to know what the next steps in connection with the subjects are. The principles being so plain, there would be nothing but victories for the masters of science, either on the battlefield or in the school room, if they did not both have to make their application to an incalculable quantity in the shape of the mind of their opponent. The mind of your own enemy, the pupil, is working away from you as keenly and eagerly as is the mind of the commander on the other side from the scientific general. Just what the respective enemies want and think, and what they know and do not know, are as hard things for the teacher as for the general to find out." The dull teacher cannot present old material in such a new way that it means more than before; he cannot arouse interest.

Individual Differences. Teachers used to view the pupils as all alike, each to be put through a definite and unchangeable course of study. Today we recognize individual differences. Personal interests demand that each pupil should be approached in a manner suited to attract him. Pupils are not to be viewed in the mass, but are to be seen as having different powers and interests. To the Greek boy, the teacher was the inspirer. He was the constant companion of his students. He received no pay for his services, and the only tie which held the pupil

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and the teacher together was likeness of tastes and interests and friendship. The Greek teacher understood his pupil as an individual. The teacher needs not only the personal knowledge which will enable him to instruct but also participation in the social life of his pupils. He will appear distant to them unless he attends their parties and receptions and makes himself a contributor to their social life.

Discipline. Students are alert to note any favoritism shown by the teacher, and are very sensitive to any injustice. In showing favors he should be careful that they are merited and that this fact is evident to all. In case of discipline fair treatment will meet the approval of almost all, but unjust treatment will arouse fierce resentment. It behooves the teacher to study to be just. The attitude which the teacher assumes in cases of discipline will be determined by the way in which he views the pupil. If he sees the student as growing, as one who, while he has faults, may leave them behind, he will be considerate and not unduly severe. If he thinks of his pupil as grown up and as fully responsible as an adult, he probably will not succeed very well in helpful discipline. For the fact is, the pupil is developing and his mistakes are generally such as can be corrected.

In all cases of discipline the teacher should take into consideration the home training which the pupil has received and the environment in which he has lived. A pupil may be trying to do right but, having never received adequate training at home, may find it difficult to bend his will to meet the demands of others. Such a pupil is entitled to more consideration than one schooled by his parents to act rightly. Dishonesty in written work and immorality, not merely mischief and selfishness, are to be reckoned with. If the teacher is suspicious, his attitude will lead the pupils to deceive. Expect honesty on the pupil's part and the chances are in favor of such

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a response. If the teacher expects regularity and consideration from the pupil he himself should be punctual and courteous.

The Teacher and Leadership. The teacher should be a leader. He is training boys and girls to assume responsible positions in society and to become its leaders. If he has not the qualities of a leader it cannot be expected of him so to train others. The marks of leadership are three in number: The ability to think more rapidly and accurately than others, the power to express ideas clearly, and the courage to stand by convictions. The real teacher must be mentally alert and always a step in advance of his pupils. But no less necessary to leadership is the power to express one's self. The world's leaders have had the power to say what they thought, perhaps not beautifully, but forcibly and accurately. A coward cannot lead. Willingness to stand for the things that appear to be right is an admirable quality in a leader and in a teacher. If a teacher is weak in one of these qualifications of leadership, it may be strengthened, or the other qualities may be so developed that the defect is not noticed.

Development of Personality. The teacher is employed to enable the student to live his own life and develop his own individuality. The pupil ought to be led to respect himself and his opinions and to be courageous enough to put his thoughts into action. The student should be trained from the crude opinions he may hold to those more profitable and nearer the truth; but the new opinions he receives should be made his own. He should never be expected to be the teacher's parrot. He should be made interesting to himself that others may be attracted to him.

What Emerson says of a book applies equally well to teachers. "They are for nothing but to inspire. I had better never seen a book than to be warped by its attractions clean out of my own orbit, and made a satellite instead of a system.

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The one thing in the world, of value is the active soul. This every man is entitled to; this every man contains within him, although in almost all men obstructed, and as yet unborn." It is particularly noticeable in adults that they do only the common things. They have often suppressed every tendency to vary from the conduct of their fellows until the capacity to do the new and strikingly helpful things seems to be gone. Of course the child must gain those useful habits which all people recognize are of value but in acquiring this skill it may not be necessary to repress those individual forms of expression that give distinctive charm and value to the individual. The teacher has the problem of grafting the social values into young lives without destroying the native originality which the pupils may possess.

Emerson warns us beautifully about failing to develop individuality as teachers. In his Essay on Self-reliance he says, "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good humored inflexibility then most when the whole cry of voices is on the other side. Else to-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another." If the teacher has the marks of personality and searches for its signs in others he can develop those pupils who find themselves only when inspired and directed. The teacher needs strength that will cause people to see things as they are and should be, and then power to inspire

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them to reach the goal of citizenship. Strength, that will make them act without undue thought of reward and fashion them into factors that will be for the betterment of society; strength that will leave out selfishness and hold in view the welfare of others is needed.

Conclusion. To the successful teacher comes a great joy as he sees in his pupils the awakening of right feelings, the fashioning of the will to act habitually from high and worthy motives, the training of the will in free obedience to self-imposed laws of right, and the acquiring of skill in those branches of knowledge that make for social service.

QUESTIONS

Have pupils secure answers to the questions from teachers and read them in class.

1. Should the student be allowed to express an opinion that contradicts what the teacher has said?
2. Is the teacher under any obligation to understand thoroughly a part of the real world?
3. Is a teacher justified in rebuking with sarcasm a student who asks a question for information?
4. Is it a moral obligation for a teacher to keep abreast of the advance made in his subject?
5. Can you show where the teacher is called upon to sacrifice?
6. What is the value of sympathy in a teacher?
7. Is the teacher under any obligation to present old truths in new ways?
8. Should the teacher take account of the differences in pupils?
9. How will the idea that the student is developing modify the teacher's conception of discipline?

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10. In discipline should a teacher consider a pupil's companions?

11. What are the marks of leadership?

12. Is a teacher doing right to repress a pupil continually?

13. Should a teacher train the pupil to act, or primarily to think?

14. Why is a teacher under obligation to study the methods of presenting material?

15. Can you see any reason why the teacher should study expression?

16. In what way should the teacher practice economy?

17. Why is the teacher under obligation to arouse interest in his subjects?

18. Do any of the obligations of friendship rest on the teacher so far as his pupils are concerned?

19. Should the teacher consider the home training of his pupil?

20. What is the effect of repression on the pupil?

21. Which mark of leadership seems to you most essential for a teacher?

22. Is the teacher under any obligation to cause a pupil to express himself positively?

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CHAPTER III

THE PUPIL

The High School Period, the Time of Adolescence. The high school pupil sees all his problems from the viewpoint of adolescence. Shortly before the pupil enters the secondary school there come changes into the life of a boy which make him a man, and into the life of a girl by which she is transformed into a woman. They cease to be children and become young men and women. They no longer live individual lives like small children, but are interested in the group problems of others. They have passed the period of interest in purely technical work and they want that which fascinates and inspires. Intellectually they are deeply interested in the causes of things, and religiously they are more concerned than at any other time in life.

The course of study is a problem for the high school student. Often the courses are so dry and technical that in a few years after leaving school he has forgotten the names of the studies he had taken. This is because the course of study was such that it made little appeal to the adolescent mind.

The Moral Value of Literature, History, and Manual Work or Household Arts. Three subjects lend themselves directly to the cultivation of the moral life—literature, history and manual training or domestic arts.

In literature ideal men and women are portrayed. Literature abounds in ideals and the student should be stirred by its noble thoughts and encouraged to live a finer life for having been taught inspiring sentiments. If the subject is presented in a dry and unattractive way, it will accomplish little, but

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where characters are made to live, where the nobility of men and women under trying circumstances is stressed so that it is felt, and the student thrills with the victories of the courageous and sorrows with those defeated through their own faults or through the sins of others, he is being trained in the moral life.

History is a record of the politics of nations and the policies of nations have been determined by mighty moral causes. In history, the student may trace the growth and culmination of great moral movements and be brought to a clear consciousness that the moral life is a development, that through the centuries society has made moral progress, that he has privileges without price because men died for them in ages past, and that new problems lie before him as well as old ones which men have solved in the past. History may give perspective to the moral life of a student.

When William James was asked what changes he would make in the course of study to increase the ethical efficiency of such training, he replied: [1]"I should increase enormously the amount of unusual or 'motor' training relatively to the book-work, and not let the latter preponderate till the age of fifteen or sixteen." When a student works with his hands, he trains himself in the moral life; if he works rapidly he shows he is no shirk. If his work is well done, he shows he is careful and thoughtful about his tasks. If he is careless, it at once becomes evident; if he is lazy, he produces little. Honest work strengthens an honest heart and when a large portion of the course of study requires motor activity a dishonest worker is at once exposed. We do not need courses in manual training so much for the practical information the students may obtain as for the moral and intellectual training which these subjects

[1]Moral Instruction and Training in School, Vol. 1 M. E. Sadler, p. 94.

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give. The whole course of study adds much to the moral life of students, and the pupil who co-operates with the authorities in mastering his lessons, strengthens his own moral life.

The Teacher. Pupils are not attracted to all teachers in the same way or to the same extent. Because of the differences in teachers the pupils respond to them in many ways. Roughly speaking it may be said the teacher is liked or disliked, and respected or not respected. The teacher to whom the student is attracted and who has full knowledge of his subjects has the greatest influence with the pupil and hence can help him most in his moral life. The student admires him for his knowledge of his subject and his power to present it in an attractive way. The basis of regard for a teacher, as far as a student is concerned, is mastery of the material he teaches. The student cannot come to the highest regard for a teacher who is lacking in knowledge and in pedagogical skill. When the student feels that the teacher *knows,* the foundation is laid for permanent respect.

But the student is not only attracted to the teacher who is master of his subject. He feels an even closer relationship to the one who appreciates his pupils, who understands the student mind and its way of seeing things, who feels with them in their problems, and who actually experiences their viewpoints and attitudes. The student is attracted to such a teacher for he knows that in him he has a friend with all the wealth of meaning which that word implies. How often we hear the student say, "I like the teacher," and how much is implied in that statement. It means there are no problems that come to the students, as such, that cannot be solved in conference with such a teacher. Co-operation is natural between such teachers and their pupils. The hard problem to solve from the student's standpoint is the teacher he does not like.

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Discipline. It is difficult for students to be kindly disposed toward those who correct them. It is hard for them to admit they have been wrong. The student realizes that the teacher not only instructs him, but is also responsible for order in the class room. This often causes a student to assume that the teacher is placed in the school room as a guard and if he can gain an advantage over the teacher and not get caught, it is all right. The student will commit faults for which he must be disciplined. When such is the case, the teacher should point out clearly to the pupil wherein he has done wrong. The student should be told the reason why his conduct is questionable, and, if possible, be brought to see it in that light. Once the pupil has changed his view and actually appreciates the fact he has committed a fault, he will not be disposed to resent the punishment which naturally follows, or a penalty may have become unnecessary.

When a fault has been committed, the teacher in charge should deal with it rather than take it to a higher officer. When possible, punishment should be along the line of the offense committed. If the pupil's fault is in athletics, his athletic privilege might be taken away. There should always be an attempt to save a student and to keep him in school. A pupil dislikes to be whipped before the whole school and if he must be punished in this way, he should be kept after school and some one else should witness the punishment so that he cannot go away and lie about it. But let us remember that many a pupil is lost from the school because he did not have a teacher with a comprehensive grasp of life who knew what was right and what wrong, and who was able to tell him again and again why he should refrain from a certain course of conduct. If the vision of the teacher is clear and he takes time to make plain the

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reasons for his demands and does not become angry but controls his temper, he can govern most pupils. With such a teacher, the pupil learns to co-operate. The honor system is a great stimulus to right-minded pupils to refrain from faults and to be true to promises after they are made.

Physical Training and Athletics. Every high school should give opportunity for physical training and athletics. There should be enough physical training to keep the body in health and to maintain normal strength. Those interested in intellectual progress cannot afford to neglect physical development, for the mind is not at its best if the body is weak or undeveloped. In most schools the courses of study give little opportunity for physical effort, yet the student is entitled to physical education conducted by the school authorities. Apart from such control, the student claims the right to have his games and athletic contests. These contests have worth beyond building up a good body. Baseball, basketball, tennis, and field sports are opportunities for the student's self-development. In these games the student stands on his own merits; an older sister does not work out his problems for him at home. He is taught to control his temper, to play the game according to the rules, to keep his mouth shut, to lose and not complain, to sink himself and his interests that the welfare of the team may be promoted and to be loyal.

Every boy ought to play in the games and not simply be a spectator. Each student needs the benefit of such training; and when contests are held with other schools, if a student cannot be a player, he can at least be a loyal supporter. Student athletics bind a student body together. They lift the individual student out of the narrow groove of his own life and cause him to forget himself in the interests of the school. But when the service of professionals is secured in order to win, then amateur athletics has been degraded by the deceit and

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fraud which must be practiced. There is one thing more important than winning, and that is to gain victories fairly. Of course the student is under obligation to keep his life in proportion and not let his games occupy the greater part of his time, for work is even more necessary than play. There is a glow of health which those possess who engage in games which is of great value to them. They feel as though they could succeed. They are in cheerful and contented frame of mind. They look forward with zest to the task which lies before them and they have a pleasant interest in most things because a healthy body is constantly encouraging them.

It often happens that all the teachers in the high schools are women. While this may be a great advantage to the girls, it sometimes causes a boy to form the conclusion that education is for girls rather than for boys. An increase in the number of men teachers in our high schools would be an aid to boys, for men understand their problems as women cannot. A boy often needs a man as a teacher, for at times only a man can handle him.

Fraternities. Fraternities are a problem in many secondary schools, and in some schools they are forbidden by law. While it may not be practicable to permit fraternities in our high schools because they lack proper leadership on the part of adults, or because they are hard to control, or because most of the boys have homes in which they belong in the towns where fraternities are located, still there are certain advantages in a college fraternity hard to obtain in any other place. The members of a fraternity are bound together by a common interest. As the parents make possible a home life for the children, the fraternity provides a home life for its members. The fraternity is to the student away from home what his home was to him in the town from which he came. The spirit of the home is found in the good fraternity. The members of this

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large family are bound together by common interests and common problems. A fraternity always has a problem of some sort before it, and in the solution of these problems, leaders are born. Because of the diverse interests of the fraternity, leaders of many types are needed, some in oratory, some in scholarship, some in athletics, some in social life and some in business.

In the fraternity, a man is free to say what he thinks. He can express his honest opinion and be heard with consideration. Again, when a member has shortcomings, the older members do not hesitate to take him in charge and, in kindness, point out his faults and suggest ways of improvement. If a member is backward in his studies, he is helped and if he must appear in public speaking, he is often drilled. Fraternities often work for their own interests rather than the interests of the school. They often sanction questionable practices and lay undue stress upon the social life. They often lead to extravagent expenditure of money and their members may form questionable habits. But their faults are found in them because the older alumni will not take time to control them or because they are not adequately supervised. There is little questionable in a college fraternity as such, and much that is good.

Co-Education. In the United States, the general practice of co-education in the public school prevails. Those in favor of co-education say that it is an economic necessity; that it adds moral tone to the school; that it trains in the amenities of life, the possession of which should be second nature; that it leads to an all round development, and that persons so educated have been placed on a footing of equality. Those who oppose co-education say that in mental power and temperament, there is a radical difference between the sexes. That since they follow different lines of work after graduation, they should not take the same courses of study; that the modesty

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which should characterize girls is lessened; that girls are made mannish and that too much time is given to social matters.

There could be a compromise in the classroom work in which boys and girls recite together with the exception of the limited number of courses where the work is distinctive of one of the sexes. Social problems are not incidental from the angle of vision of the student. It is natural for young men and women to meet together and the question before the teacher is how to make their comradeship as natural as possible and such as promotes the interests of both classes. There has been an inclination to neglect the social life of the young people in the past. There is as much need for a teacher of good manners, correct social usages, and proper games for young people as for any other department. While girls are to be treated as equals, boys ought not forget that there are certain courtesies that should always be shown women as such, and the basis of this consideration ought to be a high regard for womanhood.

The Family. While attending school the student is generally a member of some household. As a student he owes something to the family. A home is not a convenient stopping place and few children so regard it. There are many ways in which the student can promote the interests of the family. Does the average pupil take time to think, day by day, of the means he might use to make the life of the family more pleasant, or how he might promote its interests by contributing a little money he might earn to its support? If he never helps in a business way, he can lighten the load of the father and mother by a dutiful and prompt obedience to their requests.

On the other hand, the time spent in the high school building is not enough for the preparation of lessons for the next day and the student is often forced to study at home. But this is not easy when all meet in a common living room and

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where the time is given over to conversation. If the student had a place where he could prepare his lessons it would often be greatly to his advantage. Of course the circumstances as they exist in each separate case must determine what is advisable. When a difference exists between the pupil and the teacher parents generally side with the pupil. It may not be to the advantage of the pupil but it is hard to condemn one's own.

The Community. A community rightfully looks with favor on its students. Often school work tends to train the student away from the community and its interests until after a while he finds himself out of touch with society itself and living in an artificial atmosphere created by the school. This marked separation between the school and society ought not to exist. While the student has obligations to the school, his life is to be spent in society and if he is to be trained to meet these obligations he cannot spend his years of preparation in an atmosphere foreign to it. The school should keep him in touch with life itself and train him to serve with greater efficiency than if he had not enjoyed its opportunities.

The School and Co-operation. The school is the place where the student is to be trained in co-operation. He should learn to live, with ease and profit to himself, with his schoolmates. He should define for himself the boundary of his own rights and the rights of others until he is fair in his dealings with his fellows. He should learn to respect the rights of other pupils and to lay aside his prejudices. To accuse the judges of prejudice because the home team loses a debate or a basketball match shows a lack of ability to grasp the situation as it probably exists. The teacher is the rightfully constituted authority in the school. If the student has been taught co-operation and fairness he can work in harmony with almost any teacher. The teacher is seeking to do the right and be-

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longs to a class of workers of exceptional sympathy and tact and if the student has failed to adjust himself to the teachers of a school he should examine himself rather than condemn the school and see if the reasons for his failure are not within.

As he progresses in his student life he should find himself more and more useful in the home and taking a more intelligent part in the affairs of the community. Again, his training should aid him in co-operation and fair dealing with his fellows. The school receives the pupil at a time when the boundary of his interests is the family and a few relatives and friends. It introduces him to society. If it is successful in its work, the student and society become well acquainted. When such is the case he is taught to co-operate with society in all the diverse forms which it assumes. He has acquired satisfactory habits and tendencies. His general attitude is what it should be because he has many concrete ways of acting profitably. In short he has developed a satisfactory character. He has been trained to appreciate and control the values of life.

QUESTIONS

1. Would you feel under obligation to report a pupil who cheated in an examination after all had agreed to use the honor system?
2. Why does literature promote the moral life?
3. What worthy qualities do pupils discern in teachers they like?
4. If a student has confessed to doing wrong and is honestly sorry for the fault and has resolved not commit it again, is punishment necessary?
5. Which is more important, the welfare of any single player or the welfare of the whole team?
6. What moral obligations do all students owe to their parents?

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7. What moral benefit in manual training or domestic science?

8. What moral value in history?

9. Why are we under moral obligations to keep the body healthy?

10. What are the advantages of high school fraternities? What are their disadvantages?

11. Is the pupil generally right in cases of discipline?

12. Is it right to slug in a football game if the opposing team starts it?

13. What moral qualities are developed in co-education? What are some of its dangers?

14. Is it a moral obligation to acquire good manners?

15. Is it good sport to object constantly to the decisions of the referee?

16. Should not a pupil keep trying to meet the demands of those in authority, even though he has made many failures?

17. Why is special credit due the man who controls his temper throughout a game?

18. Is the student justified in getting help from another in an examination? Is it right for a student to give help in an examination?

19. Should a student support the home team when it has engaged in some crooked practise?

20. Will a boy take the problems of a boy to a woman teacher?

21. Is the reason for fighting on the school ground generally adequate?

22. Is it right to punish along the line of the offense committed?

23. Is it fair to risk a spectacular play to gain honor when the chances are in favor of team work?

24. In case the student does not like the teacher, under

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what obligation is that student?

25. Why is it so hard for a student to realize that he has committed an offense for which he must be punished?

26. What obligations does the student owe to the community?

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PART II

THE PROFESSIONS

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CHAPTER IV

THE PHYSICIAN

The Medical Student. A student should begin his medical career by securing a good preliminary education in some recognized college or university. There he is equipped to cope with the greater problems which the study of medicine presents. Eight years of hard study lie before him and he must spend from three to five thousand dollars, and, in addition, lose his time and the opportunity to make money. After graduation, he should spend at least a year in some good hospital as an interne. After he begins his practice, there are the early years in which returns may be meagre. The medical student is subjected to great expense before he can secure any financial return.

I. CHARACTERISTICS OF THE IDEAL PHYSICIAN

1. *Firmness.* There are times when the physician should be firm as well as tender and hopeful. His professional honor often calls for an adherence to duty that may alienate those with whom he would be friendly and may, in rare instances, cost him a liberal fee. But as a rule people ultimately realize that the doctor is acting and ordering only for the necessary cure of the case in hand. For example; two little girls had typhoid fever. They cried for candy and their too indulgent parents gave some to each, in disobedience to the doctor's order. As a result one of the children died. The parents naturally centered their affection on the remaining girl. They would not believe that the candy they had given had produced the fatal result, and they refused to follow their physician's direc-

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tions. If the child cried for candy she should have it. So he had to say decidedly: "If you do not follow my advice I shall have to give up the case." This made them realize the situation and they yielded to his will. It should always be borne in mind that the true physician does his best for the interests of his patients and is entitled to obedience, gratitude and confidence.

2. *Secrecy.* Professional ethics often demand absolute secrecy on the part of the physician. Only when required in the administration of justice should he reveal that which the patient may wish to conceal. If an injured man comes to a doctor to have a wound dressed and is reluctant to tell how he was hurt, in most cases he may be assured that no information will be divulged. Suppose it is a gunshot wound in the face and it is imperative to know the course of the bullet, whether toward the brain, the throat, or the ear. To learn this the surgeon must first know the direction from which the shot was fired. That ascertained, three questions present themselves. Is the patient the victim of an assault? Was the wound inflicted with suicidal intent, or was the man hurt while attempting to harm another, the weapon being twisted so that he shot himself? Each problem, in regard to its publicity, makes a specific demand upon the physician's code of honor. Or take a case not criminal, where a family is involved. If one of the parties consults a physician and finds that he or she has some disease, which, if known, might lead to a serious misunderstanding, the doctor is in honor bound not to tell of it. Even in ordinary illness, doctors often wait for friends to make public the trouble, out of respect to the family. The obligation to secrecy is so binding that the courts frequently protect the physician.

3. *Sympathy.* There are many complaints that are incurable, and all that can be done is to make the sufferer com-

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fortable. In case of cancer, the sore may be dressed and kept clean, and a pleasant place for the patient can be provided and made sanitary. Whenever disease is incurable, all reasonable precautions for comfort should be taken and the physician may so advise. Sympathy for such and for all who are afflicted, makes it easier for the patient and friends, and aids in creating an atmosphere which is beneficial. Understanding as we do the influence of the mind on the body, all legitimate means should be used to inspire cheer, and hope, and confidence, as these are aids to recovery. There are few men in the community who have so wide sympathy as the physician. His service is confined by no barrier of money, color, social position or education. His profession gives him a rare opportunity to realize that all men are brothers and that he is a servant of all.

a. Notice of Danger. If an examination shows Bright's disease, consumption, cancer of the stomach, or some other serious malady, the relatives have a right to know the truth and should be told. The principles of Medical Ethics, published by the American Medical Association, says: "Ordinarily the physician should not be forward to make gloomy prognostications, but should not fail on proper occasions to give timely notice of dangerous manifestations to the friends of the patient; and even the patient, if absolutely necessary. The notice is at all times so peculiarly alarming when given by the physician that its deliverance may often be preferably assigned to another person of good judgment."

4. *Counsel.* Many people eat more than they ought, and because they do not lead an active life, find they are dull and heavy. Others drink to excess, and some practice abuses which lead to weakness. Some inherit diseases that can be helped by treatment. In such cases, the doctor has an excellent opportunity to advise in a practical and forceful way. If his suggestions are given with a desire to promote the welfare of the

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patient, the advice may be heeded and the gratitude of the patient earned.

Every doctor is solicited to do wrong. Whatever other qualifications a physician possesses, he should be a man of blameless character. He has need of strong moral fibre. Only those of high moral excellence are welcomed in the privacy of the home.

The physician has such intimate knowledge of the frailty and weakness of man that he is in special need of a sane view of life. Unless he is able to view the vices of others with patience and hope of reform there is a strong temptation for him to become cynical. Yet it is the general experience of physicians that as the years pass, they find they are growing more considerate and sympathetic.

5. *Temperance.* The physician should not indulge in any practice that interferes with the clearness of his thought, or the steadiness of his hand. When performing an operation for cataract, if his hand trembles, he may cause the patient to lose his sight. He needs control of all his powers of mind that a correct diagnosis may be made. There are too many chances taken when treated by a glutton, a drug fiend, or a man weakened by some indulgence.

II. ROUTINE AND ETHICAL PROBLEMS

1. *Visits.* To wear a path to the house of sickness gives the impression of seeking a large fee. Yet it may be necessary to make frequent visits in order to get a clear idea of the condition of the patient. Unnecessary calls may frighten the sick; hence, as few visits as possible should be made, and these at regular intervals.

2. *Consultation.* The first duty of a physician is to examine the patient and determine the disease. Then he should

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possess such knowledge that he may give medical treatment to limit the action of the disease and repair the damage done. Because many diseases have not yet been mastered, physicians often find they are not able to treat successfully certain cases. It is not always easy to tell when a person has appendicitis and when his condition is dangerous. As medicine is not an exact science in the sense of mathematics, physics, or chemistry, there is frequently room for a difference of opinion as to the best course to follow. When the condition is such, it is customary for the regular practitioner to seek the advice of a colleague. The physician who is called should be sincere and candid in the consultation and should be careful not to insinuate to friends that the former treatment was not what it should have been. The conference should be in secret, and when a conclusion is reached as to what is to be done, no dissent by word or manner should be shown outside. In case no agreement can be reached, another physician should be called and the advice of the majority strictly followed.

3. *Interference.* Suppose a child is burned, and the family, in their excitement, call three or four physicians. The first to arrive will dress the wound. If this should be done by other than the family physician, he should ask that their regular practitioner be called, and withdraw, unless requested to continue the case. Should the doctor be called to treat an emergency case while driving a country road, he should treat the case, and turn it over to the attending physician on his arrival.

4. *The Split Fee.* It is common practice for the surgeon of a hospital to split his fee with the local physician sending him a patient on whom an operation is necessary. For business turned to him, the surgeon is willing to divide his pay with the one aiding him. This form of medical graft has not ceased, although there is a vigorous protest being made against

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it by many prominent members of the medical profession.

5. *Quacks.* No self-respecting physician will advertise the cures he has effected or is able to perform. Professional honor permits him to put only a small business card in the local papers. Whenever you see an advertisement of quick cures for rheumatism, cancer, consumption, kidney trouble, etc. . . . remember the man is a "quack" and able to do an unlimited amount of harm. If sick, go to a physician of acknowledged standing, not a "faker" to be bled for your money and left worse than when you came.

6. *Charity.* What should a doctor do when called to treat a poor person who cannot pay? It is the common practice to attend those in need. This seems to have led to an overcharging of the well-to-do and rich in order to be reimbursed for losses through treating the poor. To balance accounts in this way does not look like charity. There is an old saying about robbing Peter to pay Paul. When a fair fee is asked of all and the poor are also treated, you have real charity. When a profession prides itself on its gifts, it should see that it does not give with one hand what it takes with the other. Yet the money received could hardly be put to better use than the service of the indigent. The physicians receiving large fees are few in number. Almost all country doctors carry a large charity practice and receive only ordinary fees. Physicians do the most extensive charity work of any large group in society.

7. *Public Hygiene.* When an epidemic of cholera, or fever, or some other contagious disease, is sweeping through a community, the physician should be ready to co-operate with the authorities in the enforcement of sanitary regulations. As a guardian of public welfare, he should teach the people to observe the elementary principles of health, thus preventing disease. But physicians cannot educate an unwilling public. Recognition from the public of the paramount importance of

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sanitary and hygienic laws, is necessary for the successful practice of preventive medicine. The public must feel the need of proper treatment to prevent diseases; of the necessity of vaccination for smallpox, typhoid fever, and spinal meningitis, when an epidemic is in the community.

The public can never repay the services of men like Pasteur and Koch, who gave us the germ theory of disease; Morton, who gave us ether; Jenner who gave us diphtheria antitoxin; Lister who gave us the principle of antiseptics. We can only start a list of these servants of society, many of whom are unknown. These and other physicians, have become great through conspicuous service.

The auto is taking the place of the horse, but the night calls in all sorts of weather are about as numerous as ever. Often, worn out with work, the doctor keeps at his tasks at the sacrifice of his health, for he realizes that work cannot wait. When the roll of public servants is written, the physician's name will be near the top.

QUESTIONS

NOTE:—Write out the answers given by local physicians to the following questions. Use some method by which all the questions will be answered and have the answers reported when the questions are discussed.

1. Give an illustration when firmness is required by the physician.
2. Has the physician the right to repeat to others that which has been told in a professional way?
3. Are there conditions peculiar to this profession which make sympathy necessary?
4. Has the patient the right to know if his condition is serious?
5. How often should the sick be visited?

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6. If drugs have shattered a surgeon's nerves, and he makes a mistake which proves fatal, is he guilty?

7. Is he to blame, if, worn out with lack of sleep, caused by professional duties, he makes a mistake?

8. When should another doctor be called?

9. What is due the family physician if another is called in an emergency?

10. Is it right for a surgeon to split his fee with the local physician?

11. Is it right to charge the rich a fee greater than that required under ordinary circumstances?

12. Should a doctor teach the people preventive medicine?

13. Are there demands made upon a physician to sacrifice?

14. Is the doctor under obligations to attend medical associations?

15. Has the physician the right to tell of the defects he observes in others?

16. Is it right for a doctor to patent or keep secret a medical discovery?

17. Have friends a right to know when the condition of the patient is serious?

18. What sort of a character should a man possess who is told the most delicate of family secrets?

19. When has a physician a good opportunity to offer excellent advice?

20. What is to be done if two doctors advise one thing, and two another, in a consultation?

21. Should a person expect medical aid if he cannot pay?

22. What is legitimate advertising for a doctor?

23. In case doctors are changed, is it right for the last doctor to criticise the treatment of the former doctor?

24. Is it right for a doctor to leave a community in time of pestilence?

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CHAPTER V

THE LAWYER

Development of the Lawyer Class. Originally there were no lawyers, as there were no bankers, bakers, druggists or specialists of any kind. Each man when he had a controversy with his neighbor settled it by physical force. Then attempts were made to adjust differences by argument. In time it became evident that some men were stronger intellectually than others in the settlement of controversies. From this class, specialists in settling disputes developed. Thus, from a crude beginning, the legal profession arose. As in the past, men have selected attorneys because of skill in settling controversies, so today a man generally employs a lawyer, not to tell him whether he is right or wrong in his contention, but to learn how he can win, whether his claim is just or not.

Classes of Lawyers. Hence the counsel faces this problem: Shall he as a lawyer, seek solely to win his cases or shall he try to get justice done? Lawyers divide roughly into two classes, as they answer this question. The first group generally holds that it does not judge of the client's conduct. Its problem is to indicate to those who employed them, how in the intricate relations of human life they may walk without getting entangled in the meshes of the law. The second group believes that clients should be told not only what is the legal remedy in controversies, but what under the circumstances they *ought* to do as distinct from what they *can* do. In the first class is a brilliant array of talent, often representing corporate interests and criminal causes, which is unmindful of the distress and misery it causes society. In the second class is a list of illustrious men

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who hold human above property rights; all the people before a part of the people; life before law, rather than law before life; in a word, men to whom the social consciousness of their day is the supreme law. They realize that men still worship at the shrine of precedent which may have defined the life of some past period, but which for us may be only a stereotyped form. These men stand ready to aid in the enacting of laws adapted to present conditions, to simplify legal procedure, to decrease the cost of litigation, to remove the evils of tardy justice, to counsel the ignorant and defend the oppressed.

Of course the line of demarcation between these two classes of lawyers is not sharply drawn in each case. In the case of the individual attorney there may be any mixture of allegiance to precedent and those currents of thought which make for progress and either for right or wrong. Naturally lawyers are conservative and most of their training is in that direction. Perhaps they are the most conservative of any large class of society. They must find justification for their acts from a legal point of view in the past. By continually turning to the past and to precedents found in books they lose touch with the new movements arising in other days and contributing to public welfare. The newspapers and periodicals do much to keep the legal profession in sympathy with new tendencies in society.

It may be for the advantage of society to have a class which stands for the conservation of past value and which is not given to quick changes. It is altogether possible for an attorney to be conservative and still seek to get justice done according to the written law even though he may not be in sympathy with many modern movements. He may be faithful in interpreting the law, not simply according to the letter but in its spirit; and he may thus promote justice in society. Then he belongs to the class of conservative lawyers whose service to society is based upon the laws clearly established in the past. In this group is

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found the greater number of conscientious practitioners. The lawyer who is a reformer along many lines may be of great benefit to society but he is viewed by the members of his profession as not being strictly in harmony with them.

The Attorney and the Client. In employing an attorney, if possible, have a definite understanding as to his fee. If this is not possible because there is no way of approximating the amount of work to be done, the matter of compensation should be left with the attorney. The attorney is trusted with business and he alone is competent to judge of the fee. Where the work of the attorney is routine like the drawing up of legal papers there is a tendency to charge a regular fee. This may lead to a standard of fees for certain kinds of work which will be the same for all attorneys.

In case an attorney is employed he should state to the client any relation he may have to the parties connected with the controversy or any personal interest which he might have in the case which would justly influence the client in his choice of an attorney. A man would probably not want to employ an attorney who was a relative of the person with whom he was in a controversy. Before an attorney advises a client he should attempt to obtain thorough knowledge of the case. He ought to know as many facts as possible bearing on the controversy that he may be able to give mature advice. The client should be told the probable result of a law suit and what are the merits of his case. If there is an opportunity for a peaceable settlement the lawyer ought to seek to adjust the controversy without litigation. This he may not be able to do because so many who employ attorneys desire to win their cases rather than to obtain justice.

[1]"Once employed," Justice Sharwood says, "entire devotion

[1]Jurisprudence, Law and Ethics—Kinkead, 338.

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to the interest of the client, warm zeal in the maintenance and defense of his rights, and the exertion of his utmost learning and ability, are the higher points which can only satisfy the truly conscientious practitioner."

E. B. Kinkead says: [2]"In the preparation of the law an attorney is expected to exercise ordinary skill, care and diligence. There is no business in the world that so requires the exercise of intellectual honesty as the practice of law." "And this applies particularly to the examination and determination of the law of a case. Anxiety to make a case for a client, or to protect his interest must not warp the opinion upon legal propositions. The client should be fairly and candidly advised of all doubtful or weak points in his case, and in many cases should be made to assume the responsibility of action after being fully advised in the premises. An attorney, it is said, is the keeper of the conscience of his client. It might be a hard task in many instances to impose this duty on counsel. But what is meant by the statement is that the lawyer must carefully guard and protect his client by keeping him in the path of rectitude, where lack of knowledge might sometimes lead him into difficulty." To do his full duty to his client and yet to refrain from any wrong practice is the difficult task of the lawyer. When the right has been determined, it takes courage to tell the client what he can do and be just, and it requires tact to make him understand this without offending him. If the lawyer sees from the facts stated that his client has no standing in court, then he should be man enough to tell his client the truth. Many lawyers will advise a lawsuit when they know that the client's chances are meager to win and that his chances to lose are great.

The Lawyer and the Judge. There is a common opinion that antagonism exists between the judge and the attorneys in

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[2]Alabama and Virginia Code of Ethics.

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a case and that if an attorney can cite a case which has been overruled or offer evidence which he knows the court must reject, in order to make an impression on the jury, or refer to some law which has been repealed in the hope that the judge may not be aware of the change and treat it as though it were in force, or misstate the contents of a paper and not be caught, or misrepresent the argument of the opposing attorney and thereby produce a false impression, that the court should be able to defend itself and that the attorney is not responsible for frauds which he may be able to perpetrate on the judge and the jury.

There may be ground for this opinion in the conduct of attorneys, for many in order that they may win are willing to deceive the court and to hoodwink a jury. When the judge is weak there is a strong temptation to take advantage of him. There is always a temptation to appeal to the sympathy, passion and prejudice of a jury. If the ideal is to win the case irrespective of its merits, and by any means at hand, the attorney may justify himself in his trickery and deceit, and a great many will stoop to practices that by the standards of their own profession are condemned. The attorney is one of the officers of the court. He with the other attorneys and the judge are there to ascertain the truth and see that justice is done.

In this intimate relation with other officers of the court, if he is a man of high principles, he will feel that he ought to deceive the court in no way, that he should aid it in arriving at the truth and that he should deal fairly and candidly with the judge. It takes a man of strong moral character to be faithful to ideals of honor and fairness, that he may be a worthy example before the court. The judge is entitled to the loyal support of an attorney when he is faithful in discharge of his duties, even though there may be popular clamor against him. Judge H. E. Herrick, in addressing the Albany Law School, said: "Be

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absolutely candid with the court, do not attempt to mislead it. Remember you are one of the officers of the court whose duty it is to assist it in ascertaining the truth; it has a right to rely on you. A lawyer who is not candid with the court, who attempts to deceive or mislead it, soon becomes a marked man. In all your acts and dealings, so conduct yourselves that you will not be ashamed to have any of them exposed to the full blaze of public scrutiny and criticism."

The Relation of the Attorney to Other Attorneys. [8]Kinkead gives the following rules to be observed by a lawyer as related to his associates: "He must keep faithfully and liberally every promise or engagement he may make with them. He should never mislead his opponent. He should never give or provoke insult. He should never engage in 'sharp practices.' Always be liberal in extending favors and courtesies to your fellow member when it does not prejudice your client. In an argument of causes, either orally or in brief, counsel ought to speak respectfully of each other." A constant effort is required of the lawyer to understand and become acquainted with the position of the opposing party, and tact and skill are necessary if he is to show the opposition the justice and reason of his own point of view.

In order that a favorable impression may be made upon a jury, the attorney ofttimes makes the feeling of the client his own and uses bitter language to the opposing attorney, speaking in a slighting way of him, and attempting to convey an impression that he is unjust and inefficient. If the business of the attorney is to win the case without regard to the method used, he may justify himself in his practice. Ought not a court of justice be a place where there is a premium on gentlemanly conduct? Lawyers by their treatment of judges and of one another, have done

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[8]Jurisprudence, Law and Ethics—Kinkead, pp. 345-346.

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much to discredit themselves before the people.

Unjust Causes. When an attorney takes a case which he knows he cannot win, simply to gain a fee, he has degraded his office. He has shown himself willing to receive payment, for a service which cannot be to the advantage of the client. He has retarded the trial of worthy cases by using the time of the court and he has caused the state an unnecessary expense. Of course the attorney may be asked by the party who feels aggrieved to bring the disagreement into court, and it might be that if he did not take the case, another lawyer would be asked to do so. But the question is not whether he should lose a fee or a client, but whether he should promote hopeless litigation to please the vanity or hate of some disgruntled person, or some one who believes he is right but evidently is in the wrong.

The attorney who attempts to conduct an action, feels that he should carry it to its termination, and in almost all cases does so, even though he discovers that the client has misrepresented the case to him. It is a point of honor with him, that he should not abandon a case which he has accepted. [4]"Any conduct on the part of the client during the progress of the litigation, which would lead to humiliate the attorney, such as attempting to sustain his case by the subornation of witnesses, or by any other unjustifiable means, would furnish sufficient cause to justify the attorney in abandoning the case."

The American Bar Association holds: "Every lawyer upon his own responsibility must decide what business he will accept as counsel, what causes he will bring into court for plaintiffs, what cases he will contest in court for defendants. The responsibility for advising questionable transactions, for bringing questionable suits, for urging questionable defenses, is the law-

[4]Weeks on Attorneys.

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yer's responsibility. He cannot escape it by urging as an excuse that he is only following the client's instructions."

Confidence. The client should set before his attorney all the facts in the case. It often happens that the client withholds some of the facts. Frequently they are brought out in the trial, to the consternation of the client and his attorney. The lawyer ought to be worthy of confidence. The law prevents him from using information given in confidence, except the client give his consent. The adverse party cannot employ him to make use of the information he has gained. Moreover, his professional honor will prevent him from disclosing a confidence. A man who has the interests of his client at heart will settle out of court by compromise, if possible.

When an attorney advises a peaceable settlement and some concessions on the part of his client, it probably would be good judgment for him to heed the attorney's suggestions. The client can make it possible for his lawyer to follow Abraham Lincoln's advice to his colleagues,—"Never stir up litigation. As a peacemaker the lawyer has a supreme opportunity of being a good man." If the differences are such that settlement cannot be reached, justice may be sought in the court. One should be careful not to seek a selfish advantage by means of the courts.

QUESTIONS

NOTE:—The teacher should assign students to secure answers from lawyers in the community to the questions in the book. Have the students write at the time of the interview the answers given. Have the answers read in class. Then the lawyer's viewpoint is secured which is what is desired.

1. Would you expect your attorney to seek the judge out of court and talk over your case with him?

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2. Would you seek the judge out of court to talk about your case?

3. Do you expect your lawyer to make your feelings his own?

4. Has a lawyer a right to abandon a cause because a fee is not paid?

5. Has the attorney the right to abandon a cause?

6. Has the client a right to change lawyers?

7. Should a lawyer abandon a case after he has entered court?

8. Is an attorney under obligation to bring out the points in favor of the other side?

9. Should you tell your attorney all the facts in the case?

10. Should a man of little less than ordinary moral character be admitted to the bar?

11. May an attorney represent conflicting interests?

12. Would a standardized fee for routine work be advisable?

13. What virtues are emphasized in this profession?

14. What virtues are absolutely necessary in the legal profession?

15. Suggest some new problems in our social life and indicate what bearing they have on changing legal standards.

16. Why is it true that in the field of equity there is justice when otherwise the law would be insufficient?

17. Why is the field of equity the place where the law is being transformed?

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CHAPTER VI

THE CLERGYMAN

Unity of the Race. The clergyman should have the conviction that the race is one. Not several human races, but one, is the creed of the true human heart and the Book. To overcome the prejudice of nationality, of educational differences, and of social discrepancies is the vital problem, and it is world-wide. Each local problem is an expression of this general condition. We have the white and the yellow, the rich and the poor, the ignorant and the scholarly, the filthy and the clean. How can we promote reciprocal understanding, appreciation, and assistance in all these diverse forms of humanity? The gospel of a common humanity related to God is a mighty single aid. The Gospel is needed in every field of service and in every relationship and engagement of human life.

Religion Defined. The clergyman has an awakened moral consciousness and a conviction of responsibility. Because he regards moral conviction as laws which God would have him obey, he is religious. Kant held religion to be morality viewed as a divine command. As far as ethics is concerned religion is such an appreciation of the Supreme Being and what he requires of men as will lead them to deal justly and kindly with one another. These convictions grow out of a personal relationship between himself and God, and also out of life's experiences, since he has found these truths of great worth in guiding him in his relations with men. It often happens that in the presence of such a man we feel that another personality has been substituted for his own; and we seem to know the change has been wrought in him by the power of a personal

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relationship. If there is not this personal experience, there is a primary moral obligation on the minister to gain this fellowship for himself.

Aim and Method of the Clergyman. He faces the problems of bringing others to a like experience. In this work there are certain outstanding problems. His aim is to get men to give God his place in every day life; to inspire them to lives of devotion and service; to get them to accept the gospel as a working basis of conduct. That he may accomplish this work, he must have a thorough knowledge of the Bible and of the actual social condition of the people with whom he deals. And he must believe that the Bible standard of living is not too lofty, either for himself or for other people. He cannot ignore the depressing poverty of the poor, the limited means of the middle-class, or the freedom of the rich. He must know actual social conditions and the great currents of public thought that he may meet, with the fitting message, the actual needs of his time.

The minister must be keenly sensitive to the best in the spirit of his day and be untiring in his efforts to see that which may be only felt is accepted as common belief. The newspaper, the school, the railroad, the telephone, and the corporation are bringing the nation together after a period of intense individualism, and the social principles of the past are now to be applied in a larger way. The minister is a man who applies a message given him by revelation to the changing conditions about him and to the personal life. He is to bring the Divine within the range of man's spiritual vision; to keep a stream of inspiration flowing into human life; and so to teach men of their relation to the Divine that they may be able rightly to relate themselves to one another. In this service there are definite problems he must face.

Problems: Self-Satisfaction of People, Men, Amusements,

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Sabbath, Social Problems, Salary. Wherever he works, he finds an apathy which is often appalling on the part of those whom he seeks to serve. They are satisfied with their condition; their children have scarcely any defects; their business may be prospering; their town needs little improvement, and they want no different family life than that which they already enjoy. With sufficient money to meet life's needs, they are content with their condition and refuse to be disturbed in their complacency. Such people are a weight to those who are alive to the value of ideals and to the fulness of a life lived for the best, and who are not satisfied with mediocrity. The minister stands before the people, constantly aware of the fact that lukewarmness in virtue is less than the best. There are things that ought to be done, and others that ought not to be done. The strain of trying to be what others care little for, and seeing his ideals disregarded, is his cross. This burden is lifted whenever he finds one who prefers the highest to the commonplace; yet there is more than enough reward in virtue to make his lot the only one worth while for himself.

The men of the community are those upon whom should rest the responsibilities of the church. The churches are largely made up of women. The minister faces the problem of interesting men in the work of the church. He wants them at its service. He needs them to direct its business affairs. He can advance no social reform without their co-operation, and his salary depends on their support. And yet, strive as he will, it still remains true that only a limited portion of his congregation are men, and only a corporal's guard of any sex will meet him at the prayer-meeting for conference and prayer.

The clergyman is frequently asked what he thinks of card-playing, dancing, the use of tobacco, and attendance at the theater or the movies. These amusements are often viewed as questionable pleasures, and as his views are sought he must de-

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cide what stand he will take personally when asked to indulge in or approve these amusements. It does not follow because they have just been named together that they all are approved or all disapproved. All sorts of distinctions are made and some are accepted and others rejected as legitimate or all accepted or rejected. While many clergymen see no harm in some of these pleasures, others view them as hindrances to the highest type of life. In spite of the great diversity of views that are held, the clergy are careful to respect the conscientious scruples of other people. And they as a body are a fine example of men determining their conduct by a sensitive regard for the feelings of others. While it may be true that positive recreations should be substituted for negative demands and that the minister should aid by his approval in promoting such pleasures, the matter of enjoyment is only a small problem compared with the more serious social ones he faces.

The bulk of the work of a minister must be done in promoting a wholesome personal and social life. To incarnate his message in his personal life so that he may not be a mere voice saying "Do as I say and not as I do," and to see this righteousness appreciated by others, is his task. He must have opinions as to what constitutes morality. He should aid in creating a public sense of what constitutes right conduct and should interpret social problems in the light of the teaching of his religion. And in order that he may promote the social life of the community he should be informed about social problems. He should have knowledge of the forms which evil assumes, such as the saloon, gambling, political corruption, and business dishonesty, and he should be aware of those advances in charity, education, politics and business which are for the welfare of the people. Yet in all this social service, he should not forget that the power to effect these desired changes is the strength of his personal religious life. He must return to the center of

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life and reinforce it there that he may be able to effect the reforms he desires through creating like life and ideals in others.

He should war against all that threatens domestic purity, temperance and happiness; in a word, all the interests of the people are his. He must be in life what he exhorts others to become in practice, a pattern of good works.

Because of the separation of the church and the state, the money paid a minister is often looked on as a gift. The efficient minister, the most conspicuous of public servants, finds himself in an embarrassing situation. He is paid by men who may use the same tactics in the church that they practice in business. The ethics of his calling prevents a vigorous protest on his part, and the result is society gives him barely a living wage, and often not that. Not only is his stipend many times irregularly paid, but it is sometimes raised in ways which would try any self-respecting individual. To receive a salary from ice cream socials, oyster suppers, and entertainments, does not appeal greatly to the proclaimers of strict business integrity. Yet for the sake of the work, he is willing to live in want and ofttimes in poverty.

Virtues: *Purity, Honesty, Truthfulness, Independence, Earnestness, Sacrifice, Charity*: The clergyman must not only be pure in outward conduct, but also in thought and motive. The one whose call is to "holiness" cannot speak with power unless he has a clean life. To keep himself pure in heart is for him a constant struggle when there is so much of impurity about, which society views with complacency. In all his dealings, he should be scrupulously honest. The least departure by way of failing to pay a debt, or the sanctioning of crooked dealing by others, is at once noted and held against him and his cause. In speech he should be truthful, stating the facts as he sees them when necessary, not given to exaggeration, or undue modesty, but speaking the truth according to his insight and personality

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and in love.

In the struggle to advance social and personal righteousness, there will be many who will be aroused to repressed or open and violent hate. To have its faults pointed out is more than ordinary human nature can bear without resentment. This hatred will express itself in many ways, and the minister will soon know that it exists; yet he must not hate his enemies. There will be many demands upon him to let down the standards of right in which he believes. Frequently, force will be brought to bear, friends will desert him, men will withdraw their support and he will be obliged to move. He should not fear. He must be an independent man; not one who leans on others. He is the champion of ideals. Men expect him to stand, in praise and censure, true to the principles to which he is committed. This he cannot do unless he is somewhat sufficient in himself.

His efficiency depends largely upon his earnestness with which he can ill afford to dispense. It saves him from the bane of professionalism for it warms all that he does with enthusiasm, and clothes it with dignity. Not only does he bear the burdens common to other men, but also the added one of ever seeking more fully to realize the ideal. He cannot help attempting to change conditions that are not right. Society applauds but few who seek to change its customs, and it often sacrifices those who would lift it to a higher level. The great religious leader of all time knew whereof he spoke when he said: "If a man would come after me, let him take up his cross daily and follow me."

The moral obligations of the clergyman are summarized in the Ten Commandments, the Golden Rule, the Sermon on the Mount and The Great Commandment. It is required of him that he live as one who has the moral perspective of eternity and that he win to and encourage others in a like life.

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QUESTIONS

NOTE:—Secure from the ministers in the community answers to the following questions and read their replies in class. Write down their answers as they give them. Remember you are seeking the minister's view point of his problems and virtues.

1. Does the minister do right in refraining from smoking and the light use of liquor?
2. Does he do right in refusing to attend dances and the theatre?
3. Why do so many ministers say they should avoid the appearance of evil?
4. Why does the minister seek to keep in touch with the young?
5. What special claim have the old upon him?
6. If the world's work is done in middle life, does that mean he should give special attention to the problems of that period?
7. Is it advisable to denounce persons from the pulpit?
8. Does an obligation rest on the minister to be a person who is easy to meet?
9. How do people outside the church view an organization which does not pay its minister on time, and which thereby forces him into debt? Is this fair judgment?
10. Is it all right for the minister to pay the debts quite a while after they are due?
11. How should a minister treat a person or family who constantly seeks to undermine his influence, but who is affable to his face?
12. Why is there danger that a minister's judgment may not be good in business?
13. What should be his attitude toward those who hate him?

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14. What should be his attitude toward the indifferent?
15. What should be his attitude toward the saloon?
16. What should be his position on graft in business and politics?
17. Why has the school the right to claim his attention?
18. What should a minister do in case the majority of the members of his church favor saloons?
19. Has a minister a right to proselyte?
20. Should he expect the same standard of virtue to govern his congregation as that which he applies to himself?
21. Should he loaf in places of business?
22. Should a minister take an active part in politics?
23. Should he sanction membership in the church choir, irrespective of religion?
24. Under what circumstances should he sever connection with a church as its minister?
25. What are the special virtues of his calling?
26. What are his outstanding problems?

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CHAPTER VII

THE EDITOR

The Public Must be Pleased. To many, an editor is a man who sits in his office, writes a few articles offhand, and sends out his paper. Between the man and his finished work there is a gap which the mind does not readily fill, for the public knows little of the stupendous task of gathering the news, presenting it in readable form, and making the paper pay.

Before the editor is a teeming multitude with interests as varied as the lives which people lead and all furnish material for the editor. The house maid, sweeping off the front porch in the early morning, may glance at the headlines and the bargains before bringing the paper to the master of the house. He, in turn, reads the items of news that are of interest to him while across the table his wife may be scanning the bargain sales or the society columns. The paper records those events in which a part or all of the people are interested. Generally the items of news are such that only groups are interested in them. Unless there is an occurrence of importance the reader is usually concerned with only such a part of the paper as may appeal to him. The problem is not so much in relating news which will be of interest to all people as in presenting to smaller groups the material in which they are interested. To many the editor gives their daily mental bread. He has gathered the news from all classes and conditions of society and he sends it out, like the modern breakfast food, already cooked and in easily digestible form. For business reasons he gives the public what it wishes to read, and presents the news in a way easily understood by all. There is only fifteen minutes used

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on the average for reading the paper; so there must be brevity and clearness in presenting the news, and the gist of the matter must be found in the headlines. A paper that panders to those who want information quickly makes generous use of illustrations for any one can read a picture. Here is the street where the jewelry store is located; here the cross where the thief broke in; here the dotted line showing the way the thief ran, and here is the storekeeper in hot pursuit. Why read the account of the burglary?

The Difficulty of Getting Accurate News. The temptation to be inaccurate is tremendous, due to two facts; the carelessness with which the public hurriedly reads the paper and in most cases the impossibility of getting news first hand. Why distinguish between shooting and stabbing? What difference does it make whether the one who drank carbolic acid was sixteen or twenty-six? The public gets the same quivers in either case. To tell the truth, since the public knows what happened it does not care greatly whether or not it is truly portrayed. On the other hand, suppose the reporter for a paper has an earnest desire to tell nothing but the truth. He hears that a safe has been dynamited. He hurries to the scene and finds a crowd looking at the shattered safe. He learns that the explosion was heard at one o'clock in the morning; and that no explosion was heard; that two men must have done it; that it took only one; that they escaped through the window; that they picked the lock of the door. Now what shall he report to his paper? This is but an example of such practical problems as the reporter is daily called upon to meet.

It is only fair to say that the average editor has almost a passion for an accurate statement of the facts. The paper strives to impart the same spirit to its reporters and while the reporter may not give an exact statement of the facts in a piece of news he generally has made an honest effort to

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do so. Many times those interviewed by a reporter cover up a portion of the facts because they are not to their credit. And there is the natural difficulty which comes in giving a true statement about an event even when the facts are known.

The effect of reading untrustworthy news is very deleterious. There is the saying, "It is only newspaper talk." Many matters are treated lightly for it is expected the reports will be denied the next day. The reaction on the part of the editor is to make his paper more sensational, with the result that its statements are given, in time, less and less credence. When the public becomes convinced that the reports in a paper are not true then its circulation is affected and this causes the editor to struggle more earnestly than before to keep his news accurate.

What Constitutes News: What constitutes news is an old question. At first thought it might be said "Anything that happens," but all are not equally interested in the same phase of life. An artist might insist on having at least half of the front page given to a description of the recently held art exhibit. The base ball enthusiast must have all the sporting news; the minister all the religious news; the business man must know every detail of Wall Street. Manifestly, all items cannot be given the same amount of space. It is the editor's duty to assign to each interest its place and prominence in the paper. In the city the interests are largely those of groups and only conspicuous individuals are mentioned in the papers. News is that information a number of people desire and which does not violate the canon of decency.

The country newspaper is more concerned with the interests of individuals than is the city paper. In a small town every one knows of the friendly rivalry between the judge and his neighbor as to which can show the first mess of string beans or the finest sweet corn, and the announcement in the paper as

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to the success of one or the other creates quite a stir. The city man who jokes and laughs over the item that "Jim Black is building a fine barn on his farm" misses the significance of the whole life of the country editor. He does not see that the new barn indicates a neighbor's prosperity and that his fellow townsmen are glad because of his success. In a practical way the country editor is living in close touch with the details of a neighborhood's life. He is a recorder of the heart throbs of each of his fellow men, while the city editor deals mostly with the movements of groups, and interests which effect the community as a whole.

Papers Suggest Scandal and Crime: Many newspapers are unconsciously conducting schools of crime by their publication of attempted suicides, holdups, and confidence games. The paper may tell of a most clever method of getting money under false pretenses. How suggestive this is to a mind constantly on the alert for such things. The general impression many get from the daily perusal of the deeds of the transgressors of law is that every body is a criminal in disguise, but they have only to look about them and see the hundreds of honest, industrious, virtuous men and women there are in society to realize how utterly false is this idea of life as mirrored in the press. In fact the public gets only one side of the moral phase of life, the other being ignored or not shown in its true proportion.

News is something out of the ordinary which is of interest and society is concerned when any person sets aside the standards which it holds. It is natural that society should want to know when people are seeking to harm it or to further its interests. Thus both extremes of moral action are depicted in the paper and much which is evil appears in print. The privilege of pointing out the faults that are in society belongs to the paper because of the right of free speech. The question might be raised as to whether the further suppression of news would not

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do more harm than good. Publicity arouses public opinion which may lead to reforms.

News Not Specially Noted: To the weekly and monthly magazines has been left largely the publication of news other than that which is political and local, such as discovery and invention, historical research, art, and the social movements of the day. The revival of the Chautauqua platform is in some measure due to the fact that these departments of knowledge have been neglected by the papers. Many cities issue municipal leaflets and have municipal exhibits to furnish the people with the information they should receive. City Clubs are organized where the speakers are given opportunity to explain phases of their individual work. These are outlets for news for the public which it would not be apt to hear if it depended upon the daily paper.

The Policy of the Paper: Every Editor must adopt some definite policy for his paper. This policy is generally flexible so that new events may fall under it without straining it. Day by day the chosen policy is set forth in some form or another until the paper comes to have its own personality and draws from the community its sympathizers and followers. In time the paper may come to stamp its personality on the community. The reiteration of any idea good or bad is bound to impress itself on the minds of the people. The very fact of its forceful, persistent presentation is an argument in itself. The newspaper thus becomes the greatest factor known in the moulding of public opinion and raises the editor to a position of power which is measured only by his own ability.

This is especially shown in the writing of his editorials. Although it has been estimated that not more than fifteen per cent. of the people read editorials yet these few are the leaders. To write an editorial requires a broader insight than the recounting of an event. The act commented upon must be seen in its sig-

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nificance, relative to the future. More and more this is perceived to be the work of educated men—those who call to their aid history, sociology, philosophy, and economics. There are few professions that demand so high an ideal; few that call for so much courage of conviction, breadth of vision and capability for leadership.

History of the Newspaper: The newspaper has had its growth much the same as other institutions. In the days of Horace Greeley the paper was a one man affair. People spoke of "what Greeley said." Every one knew who the editor was and that he was responsible for every thing said in the paper. Those were the days of bitter recriminations—when editors vied in abusing each other. Slowly there came a change as a result of which the editor found that one man did not have sufficient financial backing to compete with the others. Partnerships proved most unsatisfactory and soon this plan was given up. Eventually, corporations were organized which insured the funds necessary to support the paper. The necessity for this is easily seen when we realize the enormous expense incidental to publishing a city daily. This includes equipment, salaries of the small army of employees, and the expense of obtaining the news. Those who control the majority of the stock in a modern newspaper naturally claim the right to determine its policy. But when papers passed into the control of corporations the influence of a single man on a paper ceased to be as marked as when an individual alone controlled it and the paper became the product of a great machine.

Advertising: A newspaper depends upon the money which it receives from advertisers for its profits. The cost of a paper of sixteen or more pages is generally as great as the price at which it is sold to the news boys. The paper must depend upon its advertisers for its support. And the ground on which a paper secures advertisements is the number of its subscribers and the

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character of the people it serves. The greater the number of people who read the paper, the stronger the appeal that can be made to advertise in its columns. Since advertisements are read almost altogether by the women, the editor must cater to them through beauty columns, fashion notes and society news. If the paper is such as pleases the public there will be a large circulation and a high price can be charged for advertising. Competition forces the editor to maintain and improve the quality of his paper. If it becomes clear that his paper does not furnish as good social news, sporting news, literary news, or general news as that given by his competitors, his circulation drops and he loses advertising. The number of advertisers depends on the number of subscribers, and that upon the general excellence of the paper.

Advance Movements. An Audit Bureau of Circulations is doing much to promote fair dealing between the newspaper and the advertiser. It used to be impossible for the advertiser to determine the circulation of a newspaper. The dishonest editor could misrepresent the circulation and there was no way to discover the truth. Thus advertising was turned from the worthy paper to one with a smaller circulation. This Bureau gives a certificate after examination of the actual circulation of a newspaper. Any advertiser who will ask for the statement of this bureau can tell the circulation of a paper which has been examined by the Bureau.

The newspaper of the future is bound to be much cleaner and fairer minded than the one of today, for the profession has set for itself certain ideals toward which it is continually striving. The schools of journalism established so recently are raising the work of an editor from an occupation to a profession. These schools are attracting men of culture, of taste, of correct moral standards, to this work, and journalists are beginning to see the power such special training will bring them. The

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best editors are just a step ahead of the people. It is theirs not to whip or scold, but to reform; not to run ahead, but to lead; and always to be in the thick of the fight. The editor who is of the greatest worth to society is the practical idealist.

QUESTIONS.

Secure answers from newspaper men when possible and read them in class.

1. Is it right for newspapers to advertise saloons and liquor houses?
2. May a reporter on a city paper have to work all night regularly?
3. May a newspaper tear down a man's reputation and still not be answerable to the law?
4. Is the fact that the people want a certain type of news always sufficient reason for printing it?
5. Has an editor great opportunity to promote measures for the benefit of the community?
6. Does the possession of so great power on the part of an editor carry with it a great responsibility?
7. Is it fair to a reporter to state but a part of the fact to him in the hope he may not discover and publish some things desirable?
8. Why are the editorials in a newspaper so important?
9. Is it right for a newspaper to represent one political party?
10. Is it right for newspapers to insert advertisements for medical quacks?
11. Is a paper justified in suppressing a part of the news for fear it will antagonize a corporation or private party?
12. Are there many times when the wife of a reporter has to trust him implicitly?

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13. Who is responsible for the policy which a paper is to follow?

14. Why is a large circulation desirable?

15. Is the editor partly responsible for the crimes committed by the weak and by children who take suggestions from the stories of crimes published in his paper?

16. If a reporter cannot ascertain the facts is it right for the paper to print what the reporter considers to be the facts?

17. What is meant by an "editor who as a practical idealist is of great worth to society"?

18. Are editors justified in the bitter personal attacks sometimes found in their papers in times of political excitement?

19. What are the advantages to society when an editor is an educated man?

20. What do you believe will be the general effect of schools of journalism on the morals of newspapers?

21. Are there peculiar reasons why editors should speak the truth?

22. Is it right for an editor to let a personal dislike so control him in his conduct, as to refuse to advertise for a theater because he is unfriendly toward the manager?

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PART III

BUSINESS

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CHAPTER VIII

THE BANKER

A Bank is a Business. The banker is a man who makes money by loaning money to those who have security to offer and are willing to pay interest for the use of the funds they have borrowed. A bank is not a charity organization, but a means of revenue to individuals having money to lend. In addition to the banker who has stock in the bank, men have bought the stock of the bank as a business investment, and, with those who have deposited money, demand that the business of the bank shall be conducted in a manner profitable to them.

Safe Loans, Credits, Character, Age of Borrower, Amount Advanced. There are certain problems common to every banker. Perhaps his outstanding problem is to invest the funds in his care so that he shall be safe from losses, and at the same time secure a reasonable rate of interest. He should be a constant and habitual student of commercial enterprise that he may be informed of the various undertakings carried on by the customers who trade at his bank. A successful commercial banker must have a knowledge of all kinds of commercial business, and of what manufacturing business is done in his community. The problems of every business in the community are the banker's. That the banker may safely invest money, an accurate and intimate knowledge of the character and financial standing of each person in the community is required of him. He should know the security which any man can offer when he wants to borrow. Upon its loans depends a bank's success or failure. A good loan is a safe one, not in excess of the

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lowest value the security may come to possess, and is one which brings other business to the bank. The banker should know what property is worth that he may be sure to realize the amount of his loan if the property must be sold to meet the obligation. Further, that he may fairly judge of the amount to advance on security, he must know how to discern character. A loan to an honest man is safer than one made to a dishonest person, or to one of questionable integrity.

He must also take into consideration the age of the person who borrows. A young man is better able to meet his obligations than an old man, particularly if the older man is entering a new business; as when a farmer comes to town and goes into business late in life. The banker cannot arbitrarily say how much money he will advance on security offered, for there are men competing against him in loaning money.

Retain and Secure Customers. He must retain the customers he already has made, and because of deaths, removals and other losses of business, he must secure new ones. A personal interest in the welfare of the people in his community aids him greatly in extending his business.

Increase Deposits. He should continually seek to increase the deposits and the surplus of his bank. Larger deposits mean more interest and dividends for the stockholders, and a greater surplus means a more staple business, with greater security to stockholders and depositors.

Ready Money. In addition to these considerations, he should carry a portion of his securities in forms that are readily convertible into cash, for customers have a right to their money if they desire it. Interest is a little higher on such short time loans, and the constant turning of his money enables him to serve the greatest number.

When a banker is tempted to take advantage of the necessities of men, he should remember that in times of panic, he is

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allowed to suspend payment. He should show the same consideration to others that he receives when he is in need of help.

Speculation. The depositor expects a safe investment of his funds, the highest rate of interest compatible with safety, an increase in loans and surplus, and readiness on the part of the bank to pay on demand. That the banker may meet these demands, he must be careful of his loans, accepting only "gilt-edge" securities; he must not ask a rate of interest that shows he is taking risks; he must make friends to increase his business, and keep his funds readily convertible into cash that he may be able to pay or loan on demand. He is in danger at all these points. He is forced to make money for the stockholders; hence is tempted to take questionable security and charge a high rate of interest. There are always plenty of people around to tempt him to the wrong. He cannot accept loans where there is a large margin of risk, even though the interest is high; neither can he accept loans with a narrow margin of risk, when the interest is little more than the normal rate. He cannot lend money to his friends, simply because they are his friends. Many take unfair advantage of his friendship and make it hard for him to refuse loans. In the country, where the banker is personally acquainted perhaps with the majority of his patrons, he needs to guard against his perfectly natural inclination to accommodate a personal friend with a loan without exacting sufficient security. If the board of directors of a bank sees to it that the officers of the bank conform strictly to the law, there is no good reason why a bank should close its doors.

Local Business. The banker cannot take a man's word as to whether his property is encumbered or not, but must look it up for himself. There are many who will deceive him by trying to get money on encumbered or worthless security. The banker feels that those having first claim to consideration

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are the depositors and men engaged in business in the community, for he should promote every legitimate home industry, since the local business men make his bank possible. Local investments are safe for he has a thorough knowledge of each man's credit.

Reform Needed. The banker recognizes that our monetary system is not just what it should be, and that he should cooperate with Congress, clearing houses, and business organizations in devising a more satisfactory system. It does not seem fair that money should be available in Wall Street for speculation at a low rate of interest, when, at the same time, there is a scarcity of money to handle crops in the fall of the year and a large rate of interest is charged. The security the farmer can offer is just as safe as that of Wall Street promoters. No remedy offered by the money interests only should be accepted. All factors must be considered in the solution of this problem, —the interests of the borrower as well as the lender. The Federal Reserve banks may make cash more readily accessible in time of need.

Virtues. The banker should have the confidence of the people as well as money to invest. There are certain virtues which inspire this confidence and trust.

1. *Honesty.* He should be a man who is absolutely honest with the officers of the bank and with customers. If there is the least suspicion that he is not honest, he cannot succeed. Such honesty demands of him wisdom, or a keen, fair, and practical judgment.

2. *Worthy of Confidence.* The confidence and respect of people is only gained after long residence in one community, and he must persevere in the place where he begins business until this trust is won. It is generally true that the banker responds to this confidence with sympathy to the point of mutual business responsibility.

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3. *Secrecy.* He should keep secret the financial condition of all who put confidence in him. His customers are forced to disclose to him their exact business standing, and the banker realizes he must not give this information to others outside the bank to be used by them. If you wish to know the financial standing of a man, do not expect your banker to tell you about him. The banker ought not to speculate in any way, for to do so might reflect on his honesty and destroy public confidence in him.

4. *Good Example.* He has an excellent opportunity to develop business integrity in others, as they note with what care and fairness he handles his business. There are times when he can deter and prevent foolish and disastrous action. He can counsel against "get-rich-quick" speculation or questionable investments, and frequently save his customer from action that would be disastrous. He can prevent borrowers from going beyond their depth, so that they can never get out of debt. As a public-spirited man he can advance almost every business interest of the community, and by his courage and courteous decisions, make for real business stability and prosperity.

5. *Courtesy.* The interests of the bank may be promoted by courteous treatment of employees and patrons. People do not like to do business with a man who browbeats them, and they certainly will not deal with an unpleasant man if they can avoid it. It was said of President McKinley that he could refuse a request so as to seem to confer a favor. Many women have large business interests and must deal with the bank, and the utmost courtesy must be shown them.

6. *Temperance.* The banker cannot afford to be intemperate in indulgences, or in the expenditure of money. He owes it to his customers and stockholders not to use liquor, that his mind may be clear. He ought not to put himself where he will be tempted to use funds not his own, because of

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lavish expenditures. He is a man who has beeen trusted with the money of other people, frequently secured by them at great sacrifice. Their money enables them to meet large portions of life's obligations, and as the guardian of their funds he should be found faithful.

QUESTIONS

NOTE—The teacher should appoint pupils to interview the bankers of the town and write down the answers they give to the questions at the time of the interviews. Their answers should be read in class when the questions are discussed.

1. Would you expect a banker to loan you money without security?
2. Would you expect to secure money from the banker to the full value of your security?
3. Why is there a higher rate of interest on chattel mortgages?
4. Would you expect a banker to loan you money on questionable security?
5. Would you expect a banker to loan you money because of some previous act of friendship on your part, if your security was slightly questionable?
6. Has the banker a right to advise you that you are contemplating a disastrous loan?
7. Is it all right to get advice of your banker before making a loan yourself?
8. Would you invest funds with a banker who used his own money in speculation?
9. Has a banker a right to accept questionable security because he can get a high rate of interest?
10. Ought a banker to take sides when a moral issue is at stake if it will hurt the interests of his bank?

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11. Are your funds safe with a heavy drinker?

12. Are your funds safe with a man of extravagant habits?

13. When it is hard to get money out of a banker would you judge his bank a safe place for your money?

14. Indicate ways in which a banker is forced to sacrifice.

15. Why does the bank seek short time loans?

16. What determines the rate of interest bankers charge on safe loans?

17. Why should a banker advance home industries?

18. Are loans made by banks in small towns more secure than those made by city banks?

19. Is honesty with a banker an abstract principle?

20. Why does the banker emphasize the word "policy" in "Honesty is the best policy"?

21. Is it wrong to foreclose a mortgage?

22. If the interest can be paid does it bear on the above question?

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CHAPTER IX

TRADE

Early Ideal of Trade. In ancient times the merchant was viewed as an alien, when outside the family, clan, or group of blood kin. He was an outsider. Others might harm him or he might hurt them. When the Greek and Phoenician traders dealt with foreign peoples, they placed a pile of goods on the shore and returned to their ships. Then the natives would come out and place beside these goods another pile which they offered in trade. They, in turn, retired, and the Greeks, coming out, decided whether to accept the offer or not. If not, they withdrew and waited for goods to be added by the natives. So, as between hostile parties, business was transacted. [1]The trader was viewed as a robber and a stigma was attached to him because of his work. The man who held up a caravan and jeopardized his life in a fair fight was considered honorable, for only cowards would surrender to a robber. The merchant might take advantage of people who trusted him; hence the thief was viewed as more respectable than the trader.

Until the Middle Ages trade was considered as a means of livelihood ungoverned by moral obligations. At that time a great step in advance was taken, namely that, the selling price of an article should be determined by the cost of its production. For centuries this was accepted as an axiom. Supply and demand were not factors regulating the selling price of articles; only the cost of the article in labor and material was estimated. In theory wheat sold for no more in time of famine than when there was plenty. Gradually this idea of a cost

[1]Hadley: Standards of Public Morality, p. 34.

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price based on production gave way to methods of competition. Men now thought of right in terms of the greatest price which could be secured by the dealer.

The Problem in Modern Trade. The problem in modern trade resolves itself into this: Is it fair for each man to get all he can and give as little as possible in return? The working morality of the business world is summed up in the sentiment: Buy at the least possible price and sell at the greatest possible price. Business assumes that each man will look out for himself, and so does the law of the land. It is a battle in which men strive for mastery and in which the weak are overcome by the strong. If a man is feeble-minded, the state will protect him, but under ordinary conditions, the alert and strong receive the large profits. Competition is the rule of business practice in our day and in accordance with this law men struggle and survive or perish.

Advantages of Competition. There are a great many advantages that accompany free competition and I shall mention some of them.

(*a*) *Permits Cut in the Price.* The conception held during the Middle Ages was that the just price of an article should be based on the cost of producing it. Competition does away with this conception and puts in its place as the just price whatever the merchant can secure. Under the old method there was no way for a merchant to protect himself from loss in case he did not correctly judge what the demand would be. This is something very difficult to do. Suppose a dealer has one thousand chairs for sale, and apparently there is no demand for them at the price of the cost of production. If the selling price is to be based on the cost of production the merchant will be left with the goods on his hands and with no way to dispose of them. But if, under competition, he sees that there will be no sales, he can lower the cost to the pur-

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chaser or even sell at a slight loss and thus create a market for his goods and the money can again be used in another investment. As he transacted business in chairs at no profit, he may feel that in the next venture he should charge a slight advance to make up for his former loss. If the people want the new goods and are willing to pay the slight advance in price, he can thus recompense himself for the former business reverse.

(*b*) *Regulates the Supply.* When the cost of an article is fixed depending on the cost of production, there is no way of telling when there is a scarcity of an article until it is all gone. The last bushel would cost as much as when there was plenty. When society had no way of determining the amount of its wheat and corn supply, it was in danger of famine. A system of competition, when free, causes the price of an article to rise automatically as it becomes scarce. Certain results naturally follow. People use some other article in its place and many now become interested in raising or manufacturing the scarcer article because of the large profit it brings. When in free competition the price of wheat runs up, the world is warned of a scarcity of that food supply and it can use other foods as substitutes, or, better still, many more will raise wheat the next year and the price will gradually drop back to its normal level. The advance in price may work a hardship on some, but the benefits to society are greater than the disadvantages.

(*c*) *Increased Wages.* Open competition generally increases wages. It leads to invention which, in turn, means that a higher average of intelligence is required of the workers. Intelligent workers are not easy to secure, yet success in business depends on the intelligence of those who are employees. Great administrative ability lies in the insight necessary to pick men of worth. These skilled workers are eagerly sought by all who conduct successful business and they are paid far above the average wage. It might be said that the lot of unskilled labor

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is no better under present conditions. But this is doubtful. It is fairer to say that such labor is better off than before. The wages of the unskilled will procure more and better articles than at any other time in our history. While their lot may not be all that is desirable when compared with the more fortunate, when compared with the condition of unskilled labor in the past, they fare much better under our modern system.

(*d*) *Demands Greater Intelligence.* Machinery has had a wholesome effect on the morals of working men. Many large industries will not hire workers who are intemperate and that for a purely business reason. They cannot afford to risk valuable machinery in the keeping of men made inefficient through liquor or any other intemperate practice. There is too much risk to their machinery, and to other lives for the destruction of which they may be held responsible.

Child Labor. It is hardly fair to place the evils of child labor and sweat shops at the door of competition. These are survivals from old labor conditions. In the past, women helped to carry a part of the financial burden of the home, and in that labor the children were included. When these old labor conditions are carried into modern business, we have the objectionable features to which reference has been made. They are not necessarily the products of modern competition, but they are evils to be corrected in modern trade.

Immigration. An interesting question arises when we consider the results of American labor in competition with the army of immigrants who come to us every year. As a rule, these new citizens are unskilled workmen. Two results may follow: The American laborer may not improve his condition, and then the foreigner will pull him down to his economic level. Or the American workman may see the necessity of assuming leadership and, improving his condition, may be forced up and not out

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by these rivals.* This is what actually has occurred in New York City. The Irish for a long time were unskilled laborers. Then the Latin peoples began to come in, with the result that the Irish, rising to the demand made upon them, assumed the places of leadership, while their rivals, in turn, did the work of the unskilled laborers. When the foreigner who is uneducated comes to this country, he makes possible the advancement of ambitious Americans. But when Americans are lazy and unwilling to strive for leadership, they are often bitter against those who are displacing them. Such hatred and prejudice is that of the incompetent. When skilled laborers come to America they may displace the native workers or lower their wages.

Brokers. It is not an easy matter to distinguish between gambling in business and fair speculation. Big business often is required to buy material far ahead of its present requirements. Cotton mills that employ a large number of men and that have fair assurance of many orders in the future cannot carry on hand the raw material necessary to meet the demand of their business. And they must have some assurance that the price of crude cotton will not vary greatly from figures that they may have in mind in order that they may sell to consumers at a reasonable price, and also be sure of a fair profit. The same is true of any other large business, such as milling and building construction. It is often necessary that goods be purchased far in advance.

A broker is one who has studied the fluctuations in the prices of various commodities until he can tell approximately what they will be worth in the future. He has a fund of experience which is of value to those whose business makes it necessary for them to purchase goods in advance. By paying a small commission, a manufacturer may secure the valuable services of

*Hadley: Standards of Public Morality, p. 57.

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such a man. As the broker is of real worth to those who employ him, he is entitled to a fair compensation for his work. This remuneration generally takes the form of a commission on the purchases he makes for others. He has but been paid for his good judgment. Unless a broker is financially responsible for the losses which may be incurred through his advice, the one who purchases goods through him may indulge in a mild form of gambling.

When there is no penalty for mistakes made in advising others, a broker may not feel under obligation for their losses. If he should be partly responsible to the party employing him for the losses incurred he would be much more careful in advising the purchase of material. When, with the purchaser, the broker risks his own funds, the advice which he gives will be sane and conservative. While it is not now a common practice for brokers to be held liable for losses because of advice which they have given, perhaps the only way in which their business may be lifted from the level of undesirable speculation will be for them to be made liable.

There are all shades of speculation, from get-rich-quick land and mining schemes to the bucket shops operated in connection with stock exchanges. That business is honest in which the funds of the parties who are investors is secure and which promises a fair return on the capital invested. For a broker to handle funds without assuming any responsibility is to encourage the careless use of money and the spirit of gambling in investors.

Competition Between Capital and Capital. When competition is between capital and capital for the services of labor, it is greatly to the profit of the worker. Competition of capital means an advance in the wages of labor, so long as it is free. When labor competes against capital, there are so many advantages on the side of the latter that competition is often disastrous to the former. Labor must have the necessities of life while

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capital can wait until labor is brought into subjection. When labor in the form of unions assumes the right to dictate the wages that are to be paid, labor has placed itself in competition with capital, and of the two forces the latter is the stronger. The more perfect organization of labor may force recognition of its rights but the war has been taken into the territory of labor by trade-unions and is no longer between capital and capital only, but also between capital and labor.

Even when competition appears to be free and the consumer benefitted thereby, such may not be the case. The merchant in a small town without conferring probably will charge a high price for early fruits and vegetables and other foods that are out of season. The profit from such sales may be more than normal, and yet no combination may have been formed.

Value of Character in Trade. A young man entering business has two assets: The capital which he possesses and his character, and the latter is even more important for success than the former. An honest man of ability can secure money with which to carry on a business. As his integrity is tested, his character becomes to him of as great financial value as the cash which he possessed. Men are willing to invest in young men of worthy character, for the probabilities are that the investment will be found profitable. A reputation for moral integrity is of unqualified business worth. Trickery is often used in business, but extensive business is not promoted by the use of a small peck measure, or weights that have been lightened by boring away part of the metal, or any other petty tricks that yield a temporary profit.

As the world now stands, trade is the most fascinating of all the games man plays. To be able to win, to know one has succeeded where others failed, to pit one's powers against society and to be able to hold one's own is to strive and to have the satisfaction of business success. Those who play the game are

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supposed to keep the rules, and they are given in the laws of the land. The game requires the finest skill and the strong win because of their strength.

New Ideals in Trade. A business develops a history and the achievements and ideals of the house stand as guides to the employees. One employee may be pitted against the other or one loss against another. A man's past record may be held before him to see if he cannot excel it. Good workmen may be placed where they can be imitated by the less skilled. Wages on a commission basis are a constant impetus to effort. Promotions stimulate to greater faithfulness. By careful study on the part of efficiency experts, the movements of each worker may be greatly reduced and his output increased. The movements of the masons have been decreased at least two-thirds for the placing of each brick. The business man feels that he is creating something worth while, and to him it is often as much or more fun than hunting or fishing.

Trade offers an opportunity for service of one's fellows. In it a man may view his life as a struggle to gain for himself and his own that material prosperity necessary for the realization of his interests or he may look upon trade as an opportunity of doing his part in the work of the world and as one of his chances to serve. It would seem that the motive of service should be as strong or stronger than the desire to be served.

The great mass of business today permits of interpretation in terms of service. While there are many places where trickery and fraud prevail; as in the majority of American homes the members of the family live a happy and normal life so the mass of our business is wholesome and offers the opportunity for normal living. There is a growing sentiment that while an individual is entitled to the necessities and some of the comforts of life that in a business way he should not live wholly to himself.

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While competition is the principle of business, the man who works only needs a change of viewpoint to make it competition in service. The big business has developed because it could render a better service than the small business and when modified in the direction of service it might be still carried on under the law of competition, but it would be the competition of service and not of self-aggrandizement. Then the struggle to gain that material prosperity necessary for the realization of one's interest and the business itself and its contacts with society might all be viewed as opportunities of service.

Many of the movements of our day are protests against competition as it now exists as the final law of trade. Labor unions oppose a ten hour day, unsanitary factory conditions and child labor. They do not believe in the least wages for the greatest number of hours that men may be made to labor. And these beliefs are now the common property of people. A new industrialism must come to prevail, one in which the individual is recognized as having a worth not ascribed to him before. With the recognition of the value of each life, there will come a change in the scale of wages paid the individual. There has been an advance in ideals of the value of life, and the privileges each person should enjoy, and the industrial problem will be partly solved, and that correctly, when the methods of business are made to harmonize with these new ideals.

QUESTIONS

NOTE:—Write out the answers given by local merchants to the following questions. Use some method by which all the questions will be answered and have the answers reported when the questions are discussed.

1. What is the main problem in modern trade?

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2. Is the evil of child labor wholly due to modern trade?

3. Has competition decreased wages in general in the last fifty years?

4. Is it necessary for business men to buy large amounts of raw material far ahead of the time they use it?

5. Why ordinarily is competition between capital and capital?

6. What has brought about a change?

7. How does competition show the faults in the conception of a just price as held in the Middle Ages?

8. What portion of American workmen may not be able to compete with foreigners?

9. a. Why does the use of machinery promote intelligence?

b. Why does the use of machinery not promote intelligence?

10. Is the business of the broker a legitimate one?

11. Should a broker risk a part of his own money in a business deal he advises?

12. Is dealing in "get-rich-quick" schemes justifiable?

13. Why has a good character value to a business man?

14. Are people satisfied with competition as the final law of business?

15. What is the place of service in business?

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CHAPTER X

CORPORATIONS

Growth of Corporations. A corporation is a form of business which has grown up in connection with demands made by society. It is one of the ways society has devised for promoting its own interests. The greatest single cause of corporations was the introduction of machinery to take the place of labor that formerly had to be performed by hand. Rapid advancement in scientific knowledge promoted attempts to apply the information gained to bettering our social conditions, and these efforts multiplied incentives for further invention until, in our day, the demand for creative genius in applied science is more varied than we can appreciate. This progress altered the methods of work which men had followed for centuries. The blacksmith had beaten plowshares from time immemorial. The tailor had fashioned garments as far back as our written records run. The kitchen of the housewife had not changed greatly in many generations. With the introduction of machinery which took the place of handpower, the old industrial order which had seemed permanent, began to break down.

While it was a great reverse to many that their trades were being carried on by machinery rather than by hand, the change would not have been so serious if labor could still have controlled the means of production. With the introduction of machinery, the worker lost control of his tools for he no longer possessed the means necessary to secure them. That industry might be carried on profitably, it became necessary for those possessing limited means to combine their capital in order that they might purchase machinery which would enable them to be

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more efficient producers. Thus through co-operation the corporation was started. It was inevitable that it should spring up as soon as expensive tools were designed. This costly machinery could not easily be moved and the laborers naturally settled wherever the factory happened to be located, and thus the population became congested near the factories. This combination of capital was not an arbitrary matter but just an advanced form of industry which society found necessary to promote its own interests.

As these co-operative groups were new, they had but vaguely defined powers and privileges, and what would constitute a fair attitude toward the people and the state had not been determined. The state and the public were equally vague as to what were the privileges and duties of a corporation. The first step in solving the problems created by the entrance of such organizations into the life of society was taken when they incorporated, and thereby received legal recognition and could sue and be sued. When incorporated, they became responsible, legally-constituted bodies and were under obligations. Of course their rights were not at first sharply defined, and their obligations were equally vague. These organizations were greatly benefitted by the advances made in transportation facilities, for they thereby gained a ready market for their goods. A new type of leader was necessary that such business might succeed, and the demand created what are called "captains of industry." Men of executive ability who could handle workmen and material forged to the front.

Differences Between Corporations. Corporations are semi-public as is shown by the lists of the stockholders. The stocks are scattered among the people who indirectly control the business. The government does not control all corporations in the same degree. It partially controls the steel and sugar trusts, has more to do with banks and railroads, and completely regu-

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lates the postoffice and education.

Corporations are not of the same moral integrity. There are some of whose benefit to society there is little or no doubt. In this class we place the universities and churches. Then there are some corporations about a part of whose practices questions might be raised, such as the steel, sugar, and oil trusts. Yet these latter corporations are necessary and of great worth to society.

When we look at society as it is now constituted, we can see that corporations are one of the advance steps which it has taken. They are now necessary. Religion, education, insurance and all other forms of large business have assumed co-operative form.

Corporations Created by Law and Individual Initiative. A sharp distinction should be made between a corporation, and a trust or a monoply. The trust is a product of natural growth. Corporations found that they were bidding against one another, cutting prices and destroying themselves. That this excessive competition might be stopped, the representatives of different corporations came together, united their capital and made the trust the trustee of their interests. When so combined, as was natural, they found they could use their powers to their own advantage, and the exercise of this power gave rise to a number of abuses.

In a discussion of this subject it should not be forgotten that these organizations are the product of legally granted privileges. As fast as these combinations were made, it became necessary for the state to guard its interests and define the duties of these bodies. The problem of the combination of capital was not acute in the early stages and hence the state, not grasping the importance of this forward movement, did not consider carefully the rights it granted corporations and the restraints that should have been imposed. The states made the corpora-

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tions, and if they are not what they should be, the states are largely responsible for present conditions. Such organizations are now the products of past legislation and hence cannot be dealt with in any arbitrary way.

It is well to remember, in a discussion of the subject, that the government has made certain promises which it should fulfill. Yet the states are not altogether responsible for corporations. Suppose a certain man finds an attractive site for a factory in your town; that he raises the money necessary from those willing to invest funds, and starts a plant. He has formed a corporation and the city is forced to handle it and grant some sort of a franchise. There is a real sense in which the promoter creates his business. Of course the state permits it and enforces legal responsibility. Society and individuals with initiative are responsible for present conditions.

Benefits of Corporations. Society derives considerable benefit from corporations. They are able so to lower the price of production that with the wages of labor, a man may purchase better things than he can possibly make. We live in better houses, eat better food and wear better clothing than our grandfathers thought possible. In the families of a hundred years ago, all worked hard. The wives spun the wool and made the cloth and the clothes. They dressed their own meat and made their own candles. They worked to possess the necessities of life and their products were of inferior quality. Today the housewife has leisure and children spend years in getting an education because machinery has lowered the cost of production.

Corporations have been able to conserve energy by preventing overlapping in like productions, by collecting for large tasks men of the best brains and by utilizing the by-products. The labor of one man will support a family and give it all the necessities of life, some comforts and some leisure. Corporations have been largely instrumental in bringing about this

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result.

Evils of Corporations. Attention has been called to the reason for the formation of trusts that separate corporations were driven together to keep from destroying one another. When the trust was created, having so much power, abuses grew up with it. The vast capital of a trust made it easy to crush weaker competitors. Suppose a corporation had an independent oil plant. The trust could reduce the selling price of oil below its actual cost, and in a short time the independent business would be forced to shut down. Then it could raise the price a little, make up for its loss and have its troublesome competitor out of the field. The great trusts of our country have often mercilessly crushed their weaker competitors.

Trusts may fix prices independent of the laws of supply and demand, and of fair competition. Ordinarily, the amount of goods and the needs which people have of them together with competition, give us a fair price. But the trust can limit its output, and as it has no competition, it can set prices independent of the laws of trade. As long as capital was organized in the form of small corporations and competition existed between them, society was benefited, for the selling price of goods was still determined by the laws of supply and demand and competition.

As soon as trusts were formed, the ordinary rules of trade were no longer operative, and new methods of control had to be devised. The only moral principles in business practice have been those of competition. Those who formed trusts did not fully realize that new and unfortunate conditions were brought about by their combination. Competition has been able to curb selfish desires, but when trusts were formed, they found themselves freed from the wholesome restraints of competition.

Protected by vast sums of money, trusts often placed themselves above the law. When it was to their advantage to do so

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they frequently transgressed the law, knowing that they could protect themselves by their wealth. With money they entered legislatures and, by bribery, defeated measures not to their advantage and secured legislation they desired. Even courts were not always beyond their control. When they engaged in such practices, they were a menace to law and order and good government. They then desired license and not liberty.

When expensive machinery is located at some fixed place, it becomes necessary that those who operate it reside near by. The population becomes congested. This prevents the workmen from having patches of ground to cultivate, denies the children a place to play and causes families to be herded together in tenements. The corporation may say: "Work some other place." But this is just the thing their employees are not able to do. They often have not the money to make a change and a man cannot learn a new trade in a few months.

Control of Corporations. Trusts often violently oppose any control of their business by the government. A speaker at an important dinner in New York said: [1]"The most remarkable thing about the relations of the government to business seems to me to be that it is necessary to discuss them at all." In other words he wanted big business to be left alone. If he had recalled the way in which these organizations had grown up under control of the government, he would have seen the fallacy of his remark. No connection between business and the government. Then why not burn down the buildings of the trust, since they would be left without protection? A big business is dependent upon the government at every turn. The government is the party responsible for the control of all such great industries, and the welfare of the people is the supreme law of the government. It is a right as old as civilization that

[1]The Captains of Industry. Thompson. Review of Reviews. Dec. 1912, p. 721.

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the government shall exercise its power on behalf of its subjects. Anarchy follows liberty without law. Prosperity follows liberty restrained and directed by law.

There are two ways in which the government may deal with corporations. It can destroy them or control them. The former is impossible, and the latter is necessary. There are certain measures which the government might take to bring about better conditions. It could control the watering of stocks. By this is meant that, beyond the actual money invested in equipment, the corporation sells stock whose only value is on paper, hoping that the original investment will earn enough to pay interest on this fictitious stock, as well as the original capital. When the earnings are large it is often done. The trouble with such business is that its value is frequently only on paper.

Advancement. If all corporations were required to hand periodical reports to the government, it would prevent some questionable practices on their part. Such reports would make public their affairs, and then they would be subject to the approval or disapproval of the public. Public opinion would be rational because it would be founded on facts. The more light thrown on the workings of big business, the better for the people, and, in the long run, for such business.

The interests of the people are so intimately bound up with the actions of great industries that they have a right to the facts. The necessities of life, such as oil and sugar, are in the control of the trusts and their work cannot be carried on in such a way that the people and the government shall have no idea of their affairs. The questions which confront us will best be settled by an enlightened people who have been taught through newspapers, periodicals, and reports what are the facts in the case. Some advocate making the directors of a corporation criminally liable for the willful breaking of laws by a trust. This may mean a jail sentence or fine, or both, in case

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the law is disregarded.

The corporation must rise to a higher standard of morality than that required when one deals directly with another unjustly, for he may be seen the next day and told his fault. If rancid butter or spoiled eggs have been sold, they may be returned to the grocer. When we have to face a man again, we will be careful in dealing with him. But what do the managers of corporations know about the details of the business? Meat is shipped to China and if it is spoiled and the natives are harmed from eating it, the manager does not know them personally. They may not be heard of again. What if the management does sell adulterated food or defective machinery that leads to accidents? Those in control are so far away from those injured that they do not see the results.

When we deal with a corporation we transact business with something almost impersonal. For a corporation to deal justly it is necessary to have at its head men of large sympathies and strong moral character. They must be able to put themselves in the place of others when the conditions are extraordinary, and must deal as equitably with the absent customer as though he were present.

The attitude of a number of trusts has changed in late years. Their officers feel that they are responsible,—not only to the stockholders, but also to the public. Not until they meet their obligations to the people, by whose favor they were created will the trusts have proven their right to exist, free from governmental control. Hospitals, night schools, accident insurance and old age pensions show a philanthropic tendency on the part of the corporations.

QUESTIONS

NOTE:—Write out the answers given by heads of corporations to the following questions. Use some method by which

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all the questions will be answered and have the answers reported when the questions are discussed.

1. What do you think is the greatest single remedy for controlling the abuses of trusts?

2. Could the state be expected to fully define the rights and duties of corporations before they were full grown?

3. Can you see any necessity for "captains of industry"?

4. Have the people a right to a voice in what they shall pay for the necessities of life?

5. Should a corporation be independent of state control?

6. What gives the state a right to control corporations?

7. What is the difference between a corporation and a trust?

8. Why did railroads formerly issue so many passes?

9. Was society justified in allowing machinery to displace work done by hand when it knew so many men would be thrown out of employment?

10. Are corporations wholly responsible for the vile conditions in which their laborers often live? Are they responsible if their plants are unsanitary?

11. Are corporations justified in evading the law?

12. Is law necessary to liberty?

13. What is the difference between liberty and license?

14. Are corporations necessary in modern life?

15. Why is a finer moral sense required to manage a big business than to conduct a private one? Is big business necessarily bad business?

16. Was it right for men to combine their capital and through co-operation purchase expensive machinery?

17. Have you any more right to cut your initials on a railroad station than on your neighbor's front door?

18. May we speak of a corporation as good or bad? May

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we speak of a government in this way? Why?

19. Is a trust justified in bribing a legislature or a court?

20. Was it necessary for corporations to unite into trusts?

21. Why do men put their feet on a plush seat in a railway coach when they would not think of doing it in a private parlor?

22. Is it fair for a trust to crush small competitors?

23. Are women better off because of the introduction of machinery?

24. Has the public the right to know how corporations are conducted?

25. Is there any relation between the use of machinery and the large number of children in our public schools?

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CHAPTER XI

LABOR UNIONS

The Growth of Labor Unions. About the year 1830 laborers united in demanding free schools supported by the state, the abolishment of imprisonment for debt, the mechanics' lien law, and the abolition of compulsory military services. In arguing against the demands the property owners said: "One of the chief incitements to industry among the (working) classes is the hope of earning the means of educating their children respectably or liberally." It was thought the free schools might take away the incentive to work. In our own day such warning seems absurd, but then it received careful hearing. Gradually laborers have acquired rights which formerly the well-to-do and more successful niggardly withheld from them. Today every trade of any consequence has its union, and these local unions are banded into general unions known as the American Federation of Labor and the Industrial Workers of the World; one seeks to better conditions without a social overturning; the other attempts to promote an upheaval of society.

The Causes of Labor Unions. We have witnessed two great revolutions, one political and the other religious. We are now in an industrial revolution. Despotism in the state and the Church have ceased. [1]"The industrial world is the last stronghold of the despotic principle." The guild system of the past was an industrial feudalism with its master workmen, journeymen and apprentices. As gunpowder doomed political inequality, so the use of machinery has sounded the knell of in-

[1]History and Problems of Organized Labor—Carlton, p, 464.

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dustrial feudalism.[2] Carlton says, "A dim and indistinct ideal of a form of industrial democracy is beginning to be outlined in public opinion." The greatest single cause of labor unions was the formation of large corporations. The trust was a gigantic institution whose sole purpose was to make money for its stockholders. It exploited society in every way possible and labor found itself helpless when employed by such corporations. In the past the employer knew his workmen, they were few in number and were bound to him by personal ties.

As business grew and trusts were formed, the managers of big business hardly ever saw the workers. Their agents represented them and the benefit of personal contact was lacking. The relation between employer and employee became purely financial, and the labor organized itself to obtain a part of the profits of industry. The advantages to society of corporations were great. Better articles were produced at a much lower price so that the scale of living rose for all people. While it might be shown that the lot of the working man has been made better by such organization of business, that is not exactly the point in question. Has the standing of the laborer advanced in proportion to the benefits derived by society from invention, and in harmony with democratic ideals of equality? This is an open question when we consider the condition of the average worker and when there are men who are very rich and who hold their wealth for the purpose of self gratification. Labor meets the organization of capital with the organization of labor in order to obtain a larger share of the profits of business by aggressive associated action.

Immigration has aided in the development of labor unions. American workmen have felt that they must organize to protect themselves against the invasion of their trades by foreigners.

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[2]History and Problems of Organized Labor—Carlton, pp. 464-465.

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As business increased in size, many small merchants were forced into the class of employees and became efficient workers in corporations. These men were above the average in general intelligence and business ability and became leaders among the workers. To better their condition, they, with their fellows, banded together in demanding a larger share of the profits of business. In reckoning the forces which have given rise to labor organizations, while apparently their main cause is to increase wages and thereby better their condition, we must remember that as significant a cause are the ideals prevalent in our day, those of equal religious, political, industrial and social rights. Such ideals are the causes of mighty changes, such as the Magna Charta, the Reformation, the abolition of slavery, and universal suffrage.

The Advantages of Labor Unions. Labor Unions have been able to gain great advantages for their members, the most important of which has been an increase in wages. For this reason it has not been necessary for the wife and children to unite with the father in making the living. The mother has been enabled to give her time to the home, and the children have had an opportunity to obtain an education. They have had ample time to grow and not to be burdened with the cares of mature life. The home has had more of the necessities and comforts of life because of this advance in wages. But this increase in wages has not been made willingly. Labor fought for it and won, and the credit for the benefits which followed is due in large measure to the labor organizations.

The unions have stood for shorter hours. Work became intensive as machinery was introduced and the old privileges of going for a bucket of water and chatting for a while with the employer passed away. The machine, working automatically, demanded close and constant attention. Labor unions persisted in their demands for an eight hour law and finally succeeded in

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obtaining it. This gave more time for rest and amusement after the strain of intensive work.

Many unions have hospitals where the members, afflicted with dangerous diseases, may be treated. The International Typographical Union has at Colorado Springs a hospital worth over one hundred thousand dollars for tuberculosis patients. It, with other unions, insures its members, so that they secure a pension in old age. It stands for equal wages for men and women and also pays a burial fee. Many unions conduct courses in education for their members that they may become more efficient workmen. Employment offices are also maintained.

Where laborers have been forced to work in unsanitary conditions, they have opposed their employers through the unions and forced them to provide healthy places in which to labor. Through the efforts of the unions, gloom has given way to sunlight, foul air to fresh air, and filth to cleanliness. They have always stood opposed to the sweatshops and, by using a union label on their goods, they have been able to guarantee to the purchasers that their goods were made under favorable conditions of labor. They have protested where labor has been made to work with dangerous machinery and have secured the use of safety devices.

Trade Unions are free parliaments of debate where the members are trained in grasping the significance of great movements as they bear on the welfare of labor and where the different members have an opportunity to take part in the discussion. Many who otherwise would be indifferent to public affairs take an active interest because of their membership in some union.

The unions have agitated against child labor. This survival of a past generation is a blot on our industrial life. Against it the labor unions are set and at the present time there are laws which to a great extent prevent it.

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In some unions the members pay a regular fee for insurance which is furnished at a low rate. We may sum up the advantages of labor organizations by saying that they stand for an increase of wages, shorter hours, improved conditions of health, comfort and safety, education and free discussion, insurance and pensions, recreation, abolition of child labor, and the payment of a living wage.

Weapons Used by Labor Unions. (*a*) *Strike.* Labor has used certain weapons to force the recognition of her demands. The oldest is the strike. It has been a principle of business that a man cannot be forced to work for another, that labor must be voluntary. If labor is dissatisfied, it has the right to quit work. So far, there is little dispute. The strike is the great weapon which labor holds by which it defends itself. But when a strike occurs, there are non-union men who stand ready to take the places of the union workers. After the union worker has sought to persuade the non-union worker not to take his place, is there anything else he can legitimately do? Has he the right to destroy property and to do bodily injury to non-union men? If a strike cannot be won except by arson and murder, the harm to society may be greater than the benefit derived.

Besides there are legitimate methods of getting justice done. Labor can go to the courts and there receive fair treatment. But if, as is often held by labor leaders, the courts are in league with capital, then labor has the most powerful weapon of all, the ballot. Let her go into politics and formulate laws and elect judges who will be fair. There are many signs that the unions will enter politics. Labor lobbies have not been successful in the past. Most social changes in our country are brought about through politics, and if labor is to gain its rights, it must utilize this means.

Unions in Europe have gained much by entering politics and

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they serve as an example of what may be done in our country. Having gained shorter hours and an increase of wages, the benefits now sought by the unions will come by influencing legislation. Labor unions have been guilty of crimes in the past. The Anthracite Strike Commission, appointed by President Roosevelt, reported:

"The strike was characterized by riot and bloodshed, and culminated in three murders, unprovoked, save by the fact that two of the victims were asserting their right to work, and another as an officer of the law was performing his duty in attempting to preserve the peace. Men who dared to be impartial or who remained at work were assailed and threatened and their families terrorized or intimidated. In several instances the houses of such working men were dynamited or assaulted and the lives of unoffending women and children were put in jeopardy. The practices we are condemning would be outside the pale of civilized warfare."

Where violence used to be spontaneous and hence easily controlled, now it is often premeditated and careful plans are followed. It is known that gangs of thugs have been hired to harm and intimidate non-union sympathizers. While it is true that labor has often used force to serve its rights it is just as true that capital has not hesitated to do the same. In order that strikes might be broken it has hired gun men and toughs that union men might be intimidated. Both capital and labor have sought to promote their interests by force and while it may be true that labor unions have not always obeyed the law and respected property rights it is just as true that capital has not always obeyed the law and respected human rights. We can find little or no justification for either labor or capital transgressing the law. For them to kill or destroy is to place themselves in the class of criminals. The great mass of labor union men are peace loving and law abiding.

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The question arises as to how far union men have the right to control labor when they constitute but a small minority of the total number of workmen. Union men would have this minority control all labor. A prominent labor leader has said: [2]"If an individual of a class seeks the control of his own labor to the extent of becoming a strike breaker, his action is intended by his employer to result, and sometimes does result, in defeating the union. . . . This he has no moral right to do, nor under the principal of group justice has he the right to take the place of the union man who is striving to maintain the objects of labor union, the welfare of the group." While it may not be right for a union man to work during a strike, it is quite another matter to assume it is wrong for a non-union man to do so. The union may be sovereign over the workers within it, but outside the union itself, it cannot presume to dictate. Unions do not represent all of labor, but only a fraction of it, and for them to control it all would be tyranny.

In the past, most of the strikes were for higher wages, but today a large percentage of the strikes is to gain recognition for union officials. Even though the employers are willing to pay the increase of wages demanded, the officers of labor unions will advise the continuation of a strike unless the terms are made with them as the leaders of labor. This gives tremendous power to such representatives. They can declare strikes and refuse to end them until employers treat with them. They themselves are even stronger than captains of industry. They want the union recognized. If these men are of good character, is there any good reason why labor should not be organized as well as capital?

(*b*) *The Closed Shop.* When labor had gained the right to combine it went on to demand the "closed shop" as a means of

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[2]World's Work, Vol. 23, p. 109.

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securing what it desired. Such a shop is one where only union men are employed. The "closed shop" is bitterly opposed by employers for they say it amounts to the control of their business. For employers to be forced to hire only union men is to do away with competition as a means of selecting their employees. It means that the union, which determines how much work constitutes a day's labor, can determine what is to be the cost of production. For the union to dictate to the employer just what men are to be employed and what wages are to be paid is to array itself against non-union labor in a class war. The unions persistently forget that they are a minority of the workers and as only a fraction of the persons interested, they aggressively demand the right to control the whole situation. Not all unions are in favor of the "closed shop." In the railway shops union and non-union men work side by side and the former seek to win the non-union workers to their beliefs by friendly means. Were the unions more extensive, they might be more successful in advocating the "closed shop."

(*c*) *The Boycott.* One of the weapons which labor uses effectively against capital is the boycott. If the union is not recognized by an employer, it says, "we will not patronize you in your business and we will seek to turn business from you." To destroy the credit of a business man and take away his trade is not difficult and employers stand in fear of the boycott for it is a powerful means which labor uses to bring them to its terms.

Agreements. Both unions and corporations agree on the following points: Associated action for themselves and competition for others, governmental recognition but not efficient regulation, and the use of the government for their own purposes. Corporations seem more favored by the government while unions have the greater numerical standing.

Politicians. Today politicians and police officials fear to antagonize labor unions and often countenance in them actions

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not for the best interest of the government; and of course the same thing can be said about their attitude toward corporations, for both are powerful. They are called practical politicians because they know how to find favor with these warring factions. The present armed neutrality between unions and corporations will give way only when both make concessions not in the interests of a class, but in the interests of all the people.

Advancements. A practical reform that would lessen the friction existing between the employer and the union would be to grade the men into groups, say, A, B, and C, on the basis of their length of service and skill and rapidity of execution. Then any one desiring to pay high, medium or low wages, could select such men. This would protect the employer and give an incentive to better work in the union. Trade agreements between employers and employees in which both parties agree on certain propositions as to wages, hours and sanitary conditions are in extensive operation and bid fair to prevent strikes, and they offer opportunity for the settlement of difference. In trade agreements corporations of capital and labor may agree upon hours of work, scale of wages and other matters of difference together with how their future disagreements are to be settled. Important strikes are not as frequent as in former years because of the understandings brought about through these agreements.

QUESTIONS

NOTE:—Write out the answers given by leaders of labor unions to the following questions. Use some method by which all the questions will be answered and have the answers reported when the questions are discussed.

1. Is it fair for unions to bestow great benefits on their members, such as pensions, etc?

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2. How has the advance in wages benefitted the home life of working men?

3. Is the demand of the union for an eight hour day just, and why?

4. Are unions justified in their opposition to child labor?

5. Is it right for unions to call strikes?

6. Has the union the right to use violence to cause a strike to succeed?

7. Is it fair for a minority within the unions to claim the right to control the labor movements?

8. Is the closed shop just to the employer or the non-union man?

9. Should unions seek to promote more than their own interests?

10. Would it be just for the unions to classify men on the basis of their efficiency?

11. Is it necessary for labor to organize in the form of unions?

12. Is labor justified in seeking higher wages?

13. Is it fair for labor organizations to oppose immigration?

14. Is it right for labor unions to demand sanitary places of work?

15. Are unions justified in opposing sweatshops?

16. Is it right that there should be free discussion in labor meetings?

17. Is the demand for safety devices on dangerous machinery just?

18. Is it a worthy thing for unions to offer cheap insurance on their members?

19. If the unions consider the courts unfair, what peaceable means is there for bringing about better conditions?

20. Is it right for labor leaders to continue a strike simply that as union officials they may gain recognition?

21. Is the union justified in using the boycott?

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CHAPTER XII

INSURANCE

Insurance Reduces Risk. Life is a lottery to the savage. In hunting and in war all his interests are hazarded. He is swayed by the hopes and fears of the gambler. But as nature is studied and subdued, and as society develops, the element of chance is slowly eliminated from life. Yet there are certain emergencies which we are not able to anticipate, which may thwart the best laid plans. No matter how skilled a workman may be in his profession or how healthy, he is not sure of leading a normal life. The element of risk is always present on account of the uncertainty of life or damage to property. The last and perhaps the most successful means society has devised for its stability is insurance. Modern insurance is an expression of race ethics of the purest type. It is a means society has evolved for protecting itself. Of course men take insurance to guard themselves personally, but, in the main, the group is protecting its interests. Men must work together, or they will harm themselves as individuals. Their social unity prevents excessive individual sin. Insurance eliminates a large amount of risk from business and makes certain the physical comfort of those who may be dependents.

Extent of Insurance. It may not be known that the insurance business is in its infancy. The people of the United States spend about one-third as much for candy as they do for life insurance; they spend three times as much for liquor and fifty per cent. more for tobacco. Our life insurance is only about one-half of our property insurance. Figures may suggest little, yet a consideration of life insurance statistics indicates the stu-

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pendous interests involved. Policies of this type alone number about thirty-five million and represent over twenty-five billions of dollars. Nearly one-fifth of our wealth is represented by life insurance. To secure this business about seventy-five thousand men solicit insurance. There are more people interested in saving through insurance than in saving by all other methods combined. Insurance is an American institution in the sense that it is more popular here than in any other country.

Variety of Insurance. When a ticket is bought at a railroad station, protection can also be purchased for a day. When an ocean liner is boarded lives may be covered by insurance. If there is fear of accident or sickness, provision may be made beforehand. If goods are stored, they may be insured. A field of grain may be protected from damage by fire, wind, and hail. If there is fear of tornado, or fire, or lightning, we may secure ourselves against unnecessary losses. Wherever there is danger, insurance has so developed that companies will grant policies. A famous musician insured his fingers for fifty thousand dollars for a season during which he was giving concerts. During hard times when money is difficult to secure, merchants may be able to obtain cash by borrowing on large insurance policies they are carrying. Men handling large business interests, and small business interests also, for that matter, find it greatly to their advantage to protect themselves by insurance. If there is a stringency in the money market, they can turn to their policies and secure cash at a low rate of interest.

Business and Insurance. So much of the business of our country is done on a credit basis that if money cannot be readily secured, there is often grave danger of bankruptcy. With almost all of a man's capital invested in a business, he can afford to take as few risks as possible. Should his building and stock burn, he wants to know that they can be replaced, and is willing to pay for such insurance. Not only is it a common

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practice for men to insure their property, but if a valuable man is at the head of a business and he seems necessary to the success of the company, they may insure him heavily so that, in case of his death the business may be reimbursed to such an extent that it can stand his loss.

The Family and Insurance. When the vast majority of young people begin life, they have little property with which to start. Yet there are certain obligations created by the family life which are assumed. The husband is responsible for the maintenance of that life and is under obligations to protect it in every way possible. Suppose a young couple are buying a home on the installment plan. Is there any way by which, if it should burn, they would not lose all their savings? Suppose sickness should come to the husband, is there any means by which he can make provision so as not to become an object of charity? What if death should overtake him? Is there any previous arrangement he can make by which his family may be kept together and clothed and educated? All these problems are solved by insurance. For the man in humble circumstances, insurance makes it possible to assume the duties of the family with a fair measure of assurance that if he is incapacitated for any reason, he still may be able to meet his obligations. A single person may need insurance if working for a salary and nothing has been saved. In case of sickness or accident, he would be dependent on charity if no provisions had been made for such an emergency. Or a single person may carry life or accident insurance because others are dependent upon him.

A large portion of the American people spend all of their income. If they do not have some regular way of saving, they live a little better and, at the end of the year, find they have no reserve. Once a person has taken out insurance, the necessity of regular payments will generally cause him to save the

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amount of the premium, and the end of the year will find him with that sum saved. Many people are worth just as much as their life insurance that has been paid.

Principles of Insurance. A simple illustration will show the general principles which underlie insurance. Suppose that a man has his home burned and has no protection for his loss. His neighbors, seeing his predicament, might ask: "Is there any way by which we can protect our property?" It can be readily seen that if six hundred householders paid in eight dollars a year each, that a fund of four thousand eight hundred dollars would be created the first year. Suppose three homes were damaged to the extent of one thousand dollars each. Those who had suffered loss would have the damages repaired or receive a cash equivalent, and still there would be eighteen hundred dollars left in the treasury. Suppose it took eight hundred dollars for office expenses that year; there would still be a surplus of one thousand dollars. This, then, could be put out at interest and the next year, because they would have more money, the rate could be lowered, or the same rate could be maintained and the earnings and surplus put away as a reserve fund, against a time of emergency. Thus a legitimate business would grow up which would be of real service to those owning homes. By the payment of a small fee, the danger of damage by fire or tornado would be eliminated.

As soon as the business should increase to any considerable size, it would be necessary to know how many homes were damaged each year in order that the charge for protection should not be exorbitant. Statistics of losses would need to be collected, and, as they increased in number, a large company would be able to look ahead and tell exactly how much would have to be paid for damages each year; what it would cost for office expense; what rate of interest it could secure on investments; and what amount it would have to charge for

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protection. What is true of fire insurance would also hold in all other forms, such as marine, farm, and life insurance. Statistical tables have been compiled until these forms of insurance have been reduced to a science. Insurance is a tax, and the companies are engaged in collecting that tax and distributing it when and where it is most needed.

The fundamental problem of insurance comes to be: How may the many be made to bear fairly the burdens of the few? The quintessence of insurance is that, while a man goes about his daily tasks, he shall not fear, for society is protecting him and his interests.

Forms of Insurance. Broadly speaking, there are two forms of insurance: That of property, and that of life. The first is much the older, running back to the days of the Greeks, when mariners insured their ship and its cargo. We are more particularly interested in life insurance. Companies of this kind are of three types: Assessment, Old Line, and Fraternal.

In the assessment company, regular payments are required to meet the losses of the company. As long as the organization is new and a large number of young men are secured as members, the cost of insurance will be low, for the death rate will not be high. As the company becomes older, the death rate increases, for there are not so many young members as formerly. Then the rate of insurance has to be advanced, for the losses are now greater. These companies generally insert in the policy what is called a "safety clause," which gives them the right to raise the rate as losses increase. The disadvantage of this sort of insurance is that, while young and able to pay, the charges may be low, but when old the company may have to advance its rate, and many of the old members will be forced to withdraw, and their families will be left without protection. Such companies may offer cheap insurance in the beginning, but it is only a question of time until they must increase their

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charges.

An "Old Line" insurance company has a fixed rate which does not vary. This is the main difference between it and the assessment company. The cost of insurance is so well determined that a company can tell almost exactly what its charge will be. This, then, is the securest insurance obtainable. A large enough charge is made to guarantee the payment of all losses and also a reasonable profit to the company, so that there can be no good reason for an advance in cost. The different states have laws by which the investor is safeguarded, and of all secure investments, "old line" insurance is one of the best.

Fraternal insurance follows the assessment plan, but in such companies, in place of the profits going to the company, they are turned back to the policy holders. These orders are carried on for the mutual benefit of their members. They have another characteristic feature—they seek to provide social life for their members and hold secret meetings at which some ritual is observed. In case a person cannot pass a medical examination, he may be admitted as a social member, having all the privileges of the lodge without insurance. The same danger is found here as in the assessment company, in that the rate of insurance will have to be increased as the company becomes older.

The policies offered by insurance companies may take a great many forms. A person can pay a regular fee during life, or a large fee for a fixed number of years and still secure protection, or he can pay a still larger fee and be protected and at the end of a fixed number of years receive the money he has invested. Or, after a certain number of years, he may receive an annual payment of a specified sum, called an annuity. Then there may be special contracts of innumerable variety.

Insurance Promotes Business. It is evident that through insurance the family and property are protected, but what is

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not equally plain is that vast sums of money received by insurance companies are returned to the people in the form of loans. The laws generally force these companies to have sufficient funds on hand to meet any emergencies that may arise. What, then, is done with the extra money which the companies possess? Their wealth is used to build railroads, trolley lines, gas and water companies, improve farms, erect school and court houses, build mills, and construct sky-scrapers. Insurance makes possible the employment of thousands of working men. Every policy holder is a promoter of the business interests of the company, for the money held by his company is advanced that he and the company may be benefitted by the interest received. But in order that these mutual interests may be promoted, this money must be set working, and as soon as this is the case, the policy holder may rightly feel that he is a real promoter of the business interests of the country.

There is a current conception that the vast sums controlled by the insurance companies are used to throttle business, and perhaps in a careless way. The fact is, the laws so guard the handling of this money that it is fair to ask the question whether in any other place in the business world, like sums are used with so great care and to such good advantage. In promoting business interests, insurance companies exercise a service second only to that rendered to the policy holders in protecting them.

Insurance Agents. The agents of a life insurance company are its selling department and on their efforts the success of the business depends. A furniture company that could not sell its goods would become insolvent. The same is true of life insurance companies. They must secure business to remain in business, and the agent is the means by which their interests are advanced before the people. When an agent is employed by an insurance company, he ought to ask himself: "Is it

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right to engage in this business?" He will find the answer to his question in the advantage which come to the public through insurance. That which promotes the interests of the people and does harm to none can certainly be said to be legitimate business. Any insurance agent can feel when employed by a reliable company that, in selling insurance, he is promoting thrift, securing protection for others, and advancing business.

The insurance agent finds keen competition for many companies are in the field seeking business. As soon as this struggle for trade arises, moral problems spring up in connection with it. Is it right for an agent to speak disparagingly of another company? Is it right for an agent to seek business when another agent is working with a prospective customer and has interested him in insurance? Is it right for an agent to take another's time in business hours when it is evident he does not wish to be disturbed? These and many other problems present themselves for consideration. A standard of that action which is just in securing insurance is formulating itself, and agents are showing one another much more consideration than in earlier periods. The agent is often tempted to write insurance when it is not a good business risk for his company. It takes courage to decline an applicant when at the same time the agent loses his commission. Companies may decrease their losses by the appointment of reliable agents. It has been too easy in the past to secure the right to represent a company.

In writing insurance two needs must be met,—that of the company, and that of the insured. To promote this end the company must be able to fulfill its contract and the applicant must be of sound mind, good physical condition, good family history, and able to make the first payment.

Reforms. There is need of an educational campaign in our country to arouse the people to the realization of the enormous waste of property through fires. Nearly three hundred million

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dollars worth of property is destroyed each year. The passage of good building laws and the appointment in cities and towns of inspectors with power to enforce such laws; the clearing of houses and yards of fire-breeding rubbish; the condemning and removal of bad flues, stove pipes and other defects in building; and the supervision of all electric wiring, that it shall be done in accordance with the National Underwriters' Electric Code; the elimination of fire departments from politics and the adoption of the merit system as the sole qualification for continuance in service, and the appointment of a national Commissioner of Insurance whose business it would be to protect the public from illusive contracts and from bad practices on the part of agents of companies, are needed reforms.

QUESTIONS

NOTE:—Write the answers given by the local insurance agents to the following questions. Use some method by which all the questions will be answered and have the answers reported when the questions are discussed.

1. Has it been a moral advance that the risk in society has decreased with civilization?
2. Can you give good reasons why a young husband should carry insurance?
3. Can you give circumstances under which a single person might profitably carry sickness and accident insurance?
4. Show how insurance may promote thrift.
5. What keeps insurance rates from becoming excessive?
6. What benefits are peculiar to fraternal insurance?
7. How does an investment in insurance compare with other business investments for safety?
8. Has an agent treated his company right when he secured

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for them an undesirable risk? Why is an agent tempted to secure for the company such risks?

9. Is it wrong for a man to endanger his neighbor's property by a careless use of his own?

10. Is it wrong for a man to endanger his own property by leaving inflammable material about the house?

11. Is it fair for a man to receive payment on a house which has burned when he has only put in fifteen or twenty dollars in premiums?

12. Why is "old line" insurance the safest?

13. Why does a man who carries insurance promote the business interests of the country?

14. Is selling insurance as an agent a legitimate business?

15. If, through neglect of his own property, another man's house is destroyed, is the careless one guilty?

16. Name some reforms needed in insurance.

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CHAPTER XIII

WOMEN IN BUSINESS

The Presence of Women in Industry. Seventy years ago, seven employments were open to women: household service, type-setting, needlework, teaching, work in cotton mills or book binderies, and keeping boarders. In 1845, eleven medical schools refused admittance to Elizabeth Blackwell before she was accepted as a student. Woman was first admitted to the bar in 1864. She was first ordained to the ministry in 1852. The first daily paper, called The Daily Courant, was edited, it is said, by Elizabeth Mallet. Mrs. Lydia Maria Child edited the Anti-Slavery Standard in 1841. Now the right of women in business and professional life is nowhere disputed. She is found working at stenography, politics, foreign and home missions, nursing, hotel management, reporting and editorial work, juvenile court reform, chemistry, bacteriology, dress-making, banking, insurance, real estate, advertising, teaching, domestic science, law, medicine, library work, agriculture, sales management and manufacture; in fact, in almost all lines of activity in which men are engaged. Women are found in all but eight of the three hundred occupations in which men are working. Yet nearly every advance of women in business has been opposed by both men and women. There is still a strong prejudice against their entrance into the professions as well as when they seek to extend the fields of their endeavor in business.

The development of society shows that women first did the hard work of the world. The Indian hunted and fished; the squaw planted the corn, wove the blankets and dressed the skins. Prior to the present generation, the home has been the

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work shop. There women made linsey-woolsey, hosiery of wool, cotton and thread, coarse cloth, serges, jeans and muslins, flannels, checked and striped cotton and linen goods, sheeting, toweling, table linen, bed ticking and different combinations of wool and cotton, and flax and cotton. She also cured the meat, manufactured candles, made soap, looked after the garden, and in spare time, aided in the farm work. Much that she made was exported and formed a large part of the articles of commerce.

The Change in the Nature of Woman's Work. When we stop to consider, we see that this is the first time in history that large numbers of women have leisure. Of the work done in the world they have always performed a part equal to that of the men. The introduction of machinery has taken from women the work which they have been accustomed to do for centuries. In place of her home being a work shop, in which she was a manufacturer, the factory system has gradually taken woman's occupation from her. For a while this increased the employment of men, for lines of activity in which they had not been engaged were opened to them when factories were established. But this condition of affairs continued only for a short time, as women left their homes for the factories that they might become wage-earners as well as producers. As they gained in education and in skill, they displaced men. Not stopping with the new industries which had been created, they entered a number of distinctly masculine occupations and were successful. The change in industrial conditions from hand-made articles to factory-made products, from the home as the center of industry to the factory as a new center, brought about far-reaching modifications in the work of women.

Apart from the commercial change, suggested above, the next factor in importance which has caused woman to assume a new position in industry, is education. She may now gain

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admission to schools that will train her for any work. Great masses of American women are receiving that technical education which makes them the equals of men in business and the professions alike.

Her New Environment (*a*) *Physical Conditions.* When women entered modern business life, they found the factory system in its infancy. With the development of that system many questionable practices arose. Heavy work, long hours, filthy, unsanitary conditions, and dangerous machinery all claimed their toll of human life. While many of our factories are clean, the hours short and the work pleasant and not dangerous, this can be said of only a portion of them. In laundries, sweat shops, cotton mills, canning factories, multitudes of women work under revolting circumstances. As an example of conditions where women are tortured as they work, we might note the laborers in some of the laundries in one of our great cities. At times the water stands ankle deep in the wash room because of poor drainage. The dressing rooms are unhealthy, verminous and the plumbing is faulty. The overheated rooms are almost unbearable. At one place, after dipping shirts in hot starch all day, when the workers stepped outside the building, they thought it was cool, although the thermometer registered 96 in the shade. Fingers are often mashed in the mangles and hands are burned on the hot cylinders under which the collars are run rapidly. The better class of work must be placed within one-fourth inch of the mangle.

The hours are long, ranging from ten to twelve a day, with thirty minutes for lunches. The wages are low and no holidays are given, not even Christmas or Fourth of July. Yet competition is so keen that a number of these poorly equipped laundries are forced out of business every year. Of course in many laundries the machinery is protected and conditions are sanitary. While there are many places where the natural con-

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ditions for women are undesirable, there are many favorable physical surroundings under which they work. The great army of school teachers, department store clerks and stenographers have comfortable places in which to labor. In fact the place of business is often much more attractive than the home. The average woman in business has comfortable surroundings and in addition there is the attraction of regular hours and routine duties. While questionable conditions are brought sharply to our notice because they are not normal, we ought to remember that the majority of woman workers are in favorble physical conditions while at their tasks.

(*b*) *Economic and Moral Conditions.* In the candy box factory during rush seasons, women work from thirteen to fourteen hours a day and from five to eight hours on Sunday, making a total of eighty-eight to ninety-two hours a week. During the summer they work but three or four days a week, so they desire to make up time at Christmas, since theirs is piecework and they can thus raise their average wage. Women that work in paper box factories have regular work, but Christmas makes a rush season for them also.

The shirt waist makers of New York City were forced to strike because they were not receiving a living wage. Pitiful stories of their attempts to make a living and the impossibility of their earning enough for food, clothing and shelter became widely known through their strike. The fire in the Triangle Building in which a large number of workers were killed called special attention to the carelessness of employers and the state in neglecting to provide safety appliances.

Our great department stores depend for their clerks upon women whose meager salaries often make it very hard for them to live. What may be said of department store clerks applies equally well to waitresses and factory employees. Investigations have shown that the average wage of such workers

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is hardly sufficient to clothe, feed and house them and give them legitimate recreation.

There are large numbers of women in industry who find it necessary to earn but a portion of their support. They have homes in the communities where they work and supplement the family income by their labors. These keep down the wages of regular employees who are dependent on their own efforts for their full support. They are not forced by economic conditions to do wrong because home influences are about them and they have good food, comfortable clothing and housing and a place where they can receive company. While we cannot say that they should not add to the revenues of the family by their efforts, they do make difficult the existence of those wholly dependent on their own resources Women in industry are subject to severe temptation and open to insults, almost irrespective of the salary they receive. When they are poor and the retaining of a position is necessary to keep them from starvation, those employing and superintending their labor have opportunities to mistreat them.

While business may have its dangers for women it also has enriched their lives in many ways. It has widened their horizon and is more wholesome because of their presence. Daily contact with many people gives them an opportunity to exert a wide influence. Many women work under excellent moral conditions and develop there the finest qualities of mind and heart. The sense of the necessity of something which comes from labor, the wide human sympathy which is the portion of those who understand the problems of the great army of workers, and that tact, faithfulness and coöperation which are necessary for successful endeavor are all the fruits of their labor. They have often been able to aid their parents and their brothers and sisters and their children and to realize the ambitions which were most vital to them because they have had a part

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in business. Yet these women in business should be zealous to keep the home instinct alive.

Competition With Men. While the number of male workers in fifty years increased about fifty per cent., the number of female workers increased over two hundred per cent. Women gained constantly in their percentage of the total amount of work, and that gain was largest where machinery had been most highly developed. Even carpenter work has been taken over in part by the women. In the planing mills and sash and blind factories of Chicago and Wisconsin, women do the work for about one-fourth of the price which men receive in other states. They cannot help but force down the wages of the working men. This is particularly true when the labor is piece work. About ten per cent. of the women employed in the manufacturing industries are married. These usually seek work, not from choice, but because circumstances make it necessary for them to make a part or the whole of their own living.

When women entered business, they stepped out of a condition of dependence and became self-supporting. The low wages they received may be accounted for on the ground of their lack of commercial knowledge, their lack of professional skill, their former dependence, the necessity of supporting but one person and their unwillingness to continue in business as a life work. Most women look on business as a make-shift until they are settled in a home. When society is sure of their efficiency and continuance in industry and when they carry the same number of financial responsibilities as fathers of families, then their wages may be made equal to those of men. The wages paid men in industry takes into account their obligations which they owe to others and, because business with them is a life work, their employer may expect to gain the advantage of their years of experience.

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The Home. In the past the labor of a married woman did not unfit her for motherhood. With her work at home, she could stop at almost any time of the day and care for her children. They were under her eye; their wants could be met and she could teach them to deal fairly with their parents and with other children and older people. Under the modern system of business the place of her labor is away from the home. Her children are either in business, in the street, at the school, or at home. In any case, they do not have a mother's care. While she struggles for bread, they often fail to gain moral strength, and they grow away from her. The unmarried woman is also trained away from motherhood. Success in business demands the best part of one's time and strength. Young women become expert stenographers, saleswomen, librarians, etc. and receive little or no training in cooking, dress-making and household management. They are fitted to do the work of men and unskilled in woman's work. When married, they are often inefficient, and hence discontented.

The Necessity of Women in Industry. Yet we cannot blame women for entering the business world. They have been forced to do it. As in the past they labored at home and contributed to the support of the family, so now they go into the factories to do the same thing. So long as men receive a wage less than is necessary to provide the necessities of life and its common comforts, women will be found laboring with them to supplement their income. Woman has found development in work in the past. To become a parasite would mean dissatisfaction. Women need occupations as much as occupations need them. When isolated and given trivial tasks, they often promote some public interest that they may have the satisfaction of doing some worthy work. They want to use the leisure which education and civilization have given in some useful way.

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Education in domestic science, sewing, and household economics will not keep women at home. It may increase the efficiency of those who are well supported, but an education which demands the expenditure of money will not hold at the fireside those women who need food, clothing, shelter and recreation. Society has gone a long ways towards making it possible for one man to support a family, but we are still far from that ideal condition. Women are in business because of necessity, because they are forced there, and as long as such is the case we should be slow to condemn their presence. We should acknowledge the fact that they are there because social circumstances have so placed them, and then in these actual conditions we should strive to better their lot.

Advancements. Our educational system might be so revised that girls who enter business might be taught those subjects which will aid them to be industrially efficient. Such subjects as stenography, book-keeping, domestic science, dress-making, decorating, and general business methods and practices might constitute a portion of the high school course in our cities and larger towns. The school system should exist for the benefit of the people and not to promote any abstract and preconceived system of education and it should contribute first to their industrial efficiency, especially when that is the primary need.

Organizations of women are helping to solve their problems. The Y. W. C. A., girls' boarding clubs, commissions, and woman's clubs are bettering the conditions of working women.

As men are organized into labor unions, and thus protected, so the skilled workers among women ought to organize that they may guard and promote their special interests. Of course such organizations would be most beneficial to skilled workers, for it is easier for them to secure their demands than where workers are unskilled.

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The state has its duty to perform. It can demand of factory owners that conditions shall be sanitary, limit the number of working hours a day, appoint factory inspectors and demand that a minimum wage be paid women workers. Factory owners can and have accomplished much for the welfare of their employees by providing lunch rooms, caring for them in sickness, promoting healthful recreations, and more important than all else, paying the largest possible wage consistent with business safety.

If suffrage is granted to woman, she will then have power to formulate and promote those laws which are to her own advantage and for the welfare of her children.

Now there is need of a finer chivalry than in ancient days. Then women were protected by strong men and with a sword, if necessary. Now women stand alone and defenseless while doing hard tasks in the working world. The modern knight is considerate and kind to her and protects her in every possible way, and is, it seems to me, more of a knight than in the days of old.

QUESTIONS

NOTE:—Write out the answers given by women in business to the following questions. Use some method by which all the questions will be answered and have the answers reported when the questions are discussed.

1. Why have women workers left the home?
2. Is it right to pay women less than a living wage?
3. Are girls who enter business entitled to a vocational education in the public school?
4. What parties are responsible for unsanitary factories?
5. Do you know of dangerous places where women work

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that might be protected?

6. Are women dependent on their own efforts for a living justified in taking work from men?

7. If industry unfits for motherhood, what justification would you offer for women in industry?

8. Is society justified in paying women lower wages than men?

9. Why are women generally in business?

10. Ought business women to form trade unions?

11. What is the greatest single benefit an employer may confer on his workers?

12. Have women, as a class, always been producers?

13. How has education aided women in industry?

14. Are women entitled to study in professional schools?

15. What parties are responsible for accidents to women from unprotected machinery?

16. Why does fine machinery make possible in the increased employment of women?

17. Is a daughter of a well-to-do family justified in entering business?

18. How would you answer a person who says married women should stay at home and take care of the children?

19. Does modern business unfit a woman for motherhood?

20. What would you consider some of the obligations of the state to women in industry?

21. Ought poor widows with children to be pensioned by the state?

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PART IV

THE GOVERNMENT

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CHAPTER XIV

POLITICAL PARTIES

Definition of a Political Party. A political party is an organization of citizens having leaders, aims, and a constituency; and seeking, or in control of a government. Some would separate a party from its leaders, but popular judgment will not admit such a division. Organizations derive their impetus from individuals of insight and force, and are not apart from or above them. Yet a party is more than leaders. It is as Burke says: "A body of men united for promoting by their joint endeavors the national interests upon some point in which they are all agreed." A party must stand for certain principles which are held to be for the general good. We could not appropriately use the name party to indicate a group that was without purposes; and no party would make an appeal for support without holding that its measures were for public benefit. The increased division of labor is demanding of us a finer co-operation. Hence, in forming an opinion of that which is good for ourselves, we must take into consideration that which is good for society. What is really good for one is profitable to the other.

The Growth of Political Parties. When our forefathers framed the Constitution of the United States, they had in mind the prevention of the usurpation of power by the President. In the mother country the struggle had been to keep the king from getting too much power. The check placed upon him was the House of Lords and Commons. These bodies were the places where public opinion was formed, and by which it was expressed. Parliament was an organization which expressed

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the will of the whole people as against the tyranny of a king. It was a balance wheel to the king's power. When the founders of our government framed the Constitution, the problem before them was how to prevent the President of the United States from acquiring too much power. Congress was made the check to the President. The people looked upon Congress as a deliberative body working toward the welfare of the nation as a whole, and restraining the President. By the Constitution powers were so delegated to the President and Congress that one balanced the other. The members of Congress came from parts of the country separated by great distances, and in open debate they learned what constituted general public opinion and crystallized it. They not only became aware of public opinion, but gave it expression as representatives of all the people.

But changes took place in our national life which caused Congress no longer to represent all the people. The telephone, telegraph, railroad and newspaper brought the nation together so that it had formed its opinions before Congress could assemble. When the people became more intelligent and better informed they wanted men in Congress to work for measures in which they were interested. When members of Congress began to represent only a small section of the country, and had been pledged to a given policy before their election, Congress ceased to be a body whose supreme interest was the welfare of the nation, and was changed to an organization where each man sought to get all possible for himself, on the theory that if each received what he wanted the general government would take care of itself. That left the President to represent the country at large, and the members of Congress, their respective districts. Thus, the hands of the President were tied. He wanted certain things for the nation, but national welfare and the local interests of the members of Congress conflicted, and

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the President found himself powerless.

The tariff illustrates this conflict. A low tariff on wool may be to the advantage of the nation as a whole, but the states where wool is grown frantically oppose it, for it harms a local interest. Giving and taking, the members of Congress frame the tariff schedule, not for the general government, but for local interests, and the President is often a spectator. The Constitution made it impossible to get the business of the government accomplished, for it set against one another two parties who could not help but disagree.

The Constitution so handicapped the administrative officers of the government that it was necessary to devise some new method by which the will of the people might be expressed. The Constitution had not provided for the nomination of candidates. That left the way open for party machinery. If a party could control nominations, it could control the government. Parties rapidly build up the machinery necessary for the nomination of candidates, and thus when a majority of any party was elected, it had secured the control of the government. The President and Congress ceased in point of fact to represent the people, and became instruments of a party. Then, government was by a fraction, called a majority, and not by the whole people. The striking thing about party government in the United States is that control of the government has passed into the hands of parties, and hence parties are organized for the purpose of getting control of the machinery of the government. The government is something to be exploited by a party.

We find ourselves in a peculiar position in that the great power of government has passed from the place where the Constitution meant it to be into the hands of machines, which the Constitution as such does not recognize. Parties find themselves in control of the government, except in so far as the

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Constitution makes certain definite requirements.

The party was a natural growth. It was inevitable that in a democracy such as our own it should come to a place of supreme power because the organization of our government and its subsequent growth made it necessary.

[1]John Adams writes in his diary of February 1763, that he had learned a crowd of men met in the garret of Tom Daws, and elected all the men that were to hold public office, before the town meeting was held. Even early in colonial times we find the political machine.

The political convention developed the party boss, who came to be the real ruler of the party. There are certain forces seeking to control parties,—the bosses, the corporations, labor unions, the immoral, and the common people.

The Disadvantages of Political Parties. Great corporations have vast business interests, and desiring not to be hindered in such activities, or seeking special favors, they lobby against laws that harm them and for measures that advance their interests, and they often do not hesitate to bribe whoever can be bought. Labor unions at one time entered politics and made a complete failure of their efforts to control through a party. Since that time they have been active in politics, and can hardly help it, for they want many laws in favor of laborers that do not exist, and the only way to secure them is through a party. They may again enter politics and seek to realize their ambitions through a party as an instrument.

In many places, those who are engaging in evil practices pay whatever may be necessary to the parties in power to secure protection. The vice of a city seeks the protection of the party in authority, and often secures it. When a vice, such as the liquor business, enters politics even the strongest parties hesi-

[1]Atlantic Monthly. 101: pp. 145, 156.

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tate to offend.

There remains control of parties by the masses of the people. But, as long as there is no legal method by which machinery can be maintained, there will always be the temptation to party leaders to grant privileges for money in order that the party may be financed. The most common means of raising revenue for a political party in the past has been the "spoils system." Under this any person who aided the party in securing power, accepted it as his right that he should be rewarded with an office. Thus, public offices have come to be conceived as the pay a party can give for service on its behalf. Party officials have viewed the government as something to be "fleeced," and have taken from it directly. The methods of the Tweed ring is a sufficient illustration. Then party leaders may threaten corporations, who, to save themselves from legal disasters because of laws that could be passed, pay large sums of money. Again, the licensing of vice by the local boss has filled the coffers of the party machine.

Perhaps the greatest disadvantage to party control is the disregard for law engendered thereby. Party control is by a majority, and often when a party has secured power, it enacts laws which express its convictions. But, in the minority there are many good men who may oppose these laws. *Almost any law can be enforced when evil men oppose it, but when a large number of the good resent the demands of a law, it becomes a dead letter. Then, the minority may become a majority, and change the laws to suit itself. This shifting of the law breeds contempt of law in the minds of the people. If laws are not stable, and are to be changed by whichever party may be in control, and are opposed by an honest minority, why should they be respected? Legislation by party has led to a disregard

*Hadley: Standards of Public Morality, p. 109.

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of law, and this is a serious charge that can be brought against party management. When the American people lose their respect for the law, then democracy is in danger, and loss of respect for law can be laid, in part, at the door of party control.

The Advantages of Political Parties. Yet we should remember also that parties are a great benefit to our democracy. If any measure for the benefit of the people is to become a law, it must receive the support of some party. There are few advances which take place without the support of political parties. These are the mighty machinery which society has devised for promoting its own interests, and they largely fulfill their mission.

Parties are the instruments by which we seek to maintain equality of industrial, political and civil rights. Through them we have public surveillance of health, enact measures which make it possible for men to earn an adequate livelihood, control centralization of power, protect family life that children may grow into useful citizens, advance our educational interests, and secure to individuals the enjoyment of religious privileges. If each individual had his way there would be no national progress, for the opinions of men differ. But, since they group in large bodies, the party becomes a stable factor in government as minor differences are brushed aside and men mass on fundamental issues. Party control guarantees a somewhat consistent policy and line of activity. This gives the element of permanence needed, while new views within the party or a change of party in power give us the flexibility necessary to good government.

Broadly speaking, there are two classes in politics; professional politicians and ordinary citizens. The latter are free in the sense they are not under any financial obligation to an organization, and their living does not depend on its favor.

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They can cast their votes according to their convictions. They are the real guardians of good government, for their decisions are public opinion expressed, and public opinion is the greatest force in society.

The citizen may be too indifferent to take an intelligent interest in what is being done. So long as there is no striking disorder, he may be content to be a social parasite and let things drift, or party spirit may so blind the eyes of a citizen that he may not be conscious of the defects of his organization.

That a man may take part in politics certain qualifications are needed. He should have sufficient knowledge to understand the great aims that lead to national or local well being. He should be able to judge whether the definite or concrete measures being advocated promote these ends, and he should be free from prejudice to the extent that in political matters he is not warped.

One of the safe guards of our democracy is the school. Here we receive an education which enables us to sense the issues, judge of their value, and to decide with a minimum of prejudice. When non-professional politicians judge with rapidity and fairness on political issues, then the success of democracy is assured, and our schools should have much to do with training in such judgments.

Politicians. The professional politician is engaged in a business just as any man in any other calling. Politics furnishes to him a means of livelihood and of service to his fellows. It takes time for a man to rise to a place of leadership, and it also costs money. Men are not elected to office offhand. There are always hangers-on who want money to turn votes to candidates, and who have the power to harm them if not satisfied. Then, there is the danger of not believing in all respects with your party and jeopardizing your political standing by breaking from the ranks of the party on some issues. When a poli-

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tician separates himself from his party on a part of its policies, he stands in danger of being cast out, and that means he has no place to turn for a living in politics, once he surrenders the chance to exert the influence which was his as a member of a party. It is a serious matter for a politician to break with his party. The ringing sentence of a party man when said: "I would rather be right than be President," can cheer those who differ in vital issues with their party, After all, the politician cannot claim exemption from sacrifice for the right any more than any other man. It is a common obligation placed upon all who seek to lead virtuous lives. The politician who continues to be in favor with the people must convince them that he is seeking to promote their welfare. As soon as they are sure that he is selfish in his motives and acts, they have no further use for him, and the public is a keen critic.

The Rise of Parties. The conditions of society are constantly changing. New problems are arising. Truth is being added to the fund of knowledge, making us more responsible. There will be real differences of opinion as to the problems facing a people at any time and as to the best solutions for these problems. These conditions give rise to different parties which offer various methods of meeting our needs. These parties may be honest in their beliefs although they do not agree. The real division of parties is along the line of those who are progressive and those who are conservative.

The history of political parties shows that it is very hard to reform them. Once a party has let its opinions become sharply defined it is difficult for it to change them materially. When such is the case, there are soon found within the party those who disagree with it on issues that are vital. It may hold the turbulent element within itself for some time but it is probable that, when this element has gained sufficient strength, it will split off and form a new party. As long as

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the citizen finds he agrees with his party on its fundamental beliefs he may stay with it even though he does differ from it in minor points. When he finds that he no longer agrees with it on the fundamentals he may see if there is a party in the field advocating his real convictions. If his essential convictions are not advocated by any party or if there are issues more vital to him not promoted by the old parties he looks for a new party with which he is in sympathy.

Advancements. It was an advance in politics when laws were passed requiring the publication of the expense accounts of candidates. The public could judge of the organization interested in the candidates. There has been an advance in late years in the freedom with which men break across party lines in voting. It shows they are more interested in principles than in party machines. This shifting vote is not to be regarded lightly. It is an open question whether the initiative and referendum is a step in advance. The day may come when parties will have a legal standing which they do not possess, when the written law and the actual working of the government will be closer together. There is much discussion at the present time whether women should have the ballot or not. We will not go into the arguments for and against woman's suffrage. It is sufficient to say that as rapidly as any considerable number of women in the United States want to vote, they will be given the legal right to do so.

QUESTIONS

1. Can a man be too loyal to a party?
2. Is a man justified in attending to his private business to the neglect of politics?
3. Should a man use a party for personal interests?
4. Would you vote for a weak man who was honest, or a strong man of questionable integrity?

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5. Would it be just to enact a law fining those who without reasonable excuse refuse to vote?

6. Would it be advisable that mayors of cities be appointed by civil service rules?

7. Is it right to form your political convictions from one newspaper?

8. Is it right to vote a ticket because your father did?

9. Is one justified in holding aloof from any political party?

10. Why did many good men refuse to join the Prohibition party?

11. Is it justifiable to use questionable means to obtain worthy ends?

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CHAPTER XV

MUNICIPAL CONTROL

Extent of the Interests of a City Government. A city is a great corporation in which business should be transacted for the benefit of its members. The extent of the interests of a city government is suggested by the curriculum of the Workers' School of Municipal Government in connection with the Chicago School of Civics and Philanthropy: "Housing, building regulation, and fire protection; municipal revenue and expenditure; gas, electric light and power and telephone; water, drainage and sewerage; streets, alleys and garbage; health, smoke, smells, and noises; educational and vocational adjustment; parks, playgrounds and beaches; police justice, penal institutions, reformatories and charities; city charters and city planning, efficiency and organization; labor conditions."

The city of Dusseldorf, Prussia, has opened a college for training higher city officials.

Growth in City Control. The city has more and more taken charge of the life of its members. The growth in medical aid to city dwellers shows the paternalism of the city. Twenty years ago we had city hospitals and physicians for the poor of the city. Now there are tuberculosis inspectors, food, milk and drug inspectors, tenement inspectors, smoke inspectors, bacteriologists and even school dentists, public bathhouse keepers and play ground directors.

Many cities pay for public lectures on hygienic feeding and sanitation. One has said, "Every death from typhoid fever is either suicide or murder." The cost of governing the cities of our country is greater than the cost of governing the nation.

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These cities have free schools and parks; nearly all have alms houses and hospitals, playgrounds, public baths, zoological gardens, gas plants, and electric plants. More and more the city is acting as a parent and regarding its members as brothers and sisters in a family. This has led to the city seeking to promote the interests of its people in innumerable ways.

The Water Supply. Most of the cities in our country own their water systems. The water supply of a city is very important. In case of fire if the water supply is inadequate the fire department is helpless. Water also carries many disease germs. If it is not pure, the dreaded disease, typhoid fever, is common. Cities use lakes, rivers, artesian wells, and made wells as sources for their water. The officers of a city recognize the importance, for health and safety, of a pure and adequate supply of water, and as the people are so deeply concerned in the water supply, there is a growing tendency for the city to control it for itself. Municipal electric lighting plants are more common than municipal gas plants.

Transportation. The transportation facilities of most cities are under private control. New York City owns and operates two lines of municipal ferries and is the exception rather than the rule. A city cannot prosper with poor means of transportation for the people will then group together to be near the center of the city, and crowded apartments will result. With as many as three thousand people in one block in New York City, the population is abnormally congested. If there is not rapid transit, the factory will crowd close to the home and destroy the freedom which comes to the worker in being separated from his business. When it is remembered that milk is frequently forty hours in transit from the dairy to the city, it is seen how necessary it is that it be no longer delayed in reaching the consumer. Without facilities for rapid transportation city dwellers are often without wholesome food, are

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drawn together in small areas, and are open to all the ills of congestion of population and of oppressive industrialism.

Municipal Amusements. Portland, Rochester, and Pittsburgh have municipal organs and organists, and the players receive as much as five thousand dollars a year. Boston has municipal gymnasia, and plans one for every section of the city of two hundred thousand people. Each has baths and some have swimming pools. Most of our cities have public playgrounds, and all have parks. Some have municipal bands and orchestras whose concerts are largely attended. Our cities could well afford municipal theatres where the best talent could be heard at a moderate cost. Moving picture shows now furnish entertainment at a low price and keep people from the saloon. In many places public dance halls are supervised by city officers.

Education. There are educational advancements that promote the welfare of the people. In addition to the regular day schools and the public libraries, there are evening schools. In these latter schools, using the equipment of the day schools. many foreigners are taught English and some of the simple trades. Here they are made self-supporting and taught the language without which they cannot hope to succeed. Municipal art galleries aid in an appreciation of the beautiful, and museums of natural science are educational forces. Newspapers spread the events of the day and furnish common topics of conversation. The city itself is a great school in which its pupils are taught by the things that surround them and by the events that occur.

Tenements. With the growth of factories, people became crowded for they wanted to live near their work or were not able to get away. New York houses about one thousand people to the acre, while Bombay has about seven hundred and fifty in a similar area.

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In 1909, Commissioner Murphy of New York found there were 360,000 rooms with no windows or such small ones as were of no use. At the present time this evil in that city is almost wholly corrected. In Chicago the sweatshop system is confined to the garment workers. They have no organization for they are separated by language, religion and nationality. Many of these tenement dwellers carry garments to their homes to be made up there. A resident of Hull House describes the condition of one of these rooms: "A bedroom where two men were found at work, was 7x7x8 feet, and contained a bed, a machine, one chair, a reeking lamp and two men. The bed seems not to have been made up in weeks; and on the bed in a heap there lay two overcoats, two hats, a mass of bed covers, and nine tan colored capes trimmed with ecru lace, a tenth cape being on the machine in process of stitching. The whole dwelling was found to crawl with vermin, and the capes were not free from it." Another case is also cited: An experienced cloak maker began work at fourteen. He worked twenty years and during that time was temperate and faithful. He was found in a rear basement, four of his children were sick with pneumonia and without food, and he was unfit to do work. Two doctors pronounced him an old man at thirty-four. Municipal tenements where the rate of rent is not so high and where the dwellings are sanitary, may aid in altering these conditions. Such dwellings will do much to solve the problem of the housing of the poor. In many places in Europe they have proven successful. They provide a sanitary, wholesome place in which to live at a cost within the wage of unskilled laborers.

Charities. The charity work of a city is extensive. Here are found Helping Hand Institutes, missions, the Salvation Army, charity hospitals and alms houses, the regular charity workers, social settlements and many other forms of organized

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effort; at times the cities appropriate large sums of money to provide work for the unemployed and to satisfy immediate needs. Each city has as a part of its government means by which it promotes the welfare of those who for various reasons are destitute.

Police Corruption. When those into whose hands is given the enforcement of law connive with criminals for a portion of their spoil, the city has within itself a means of decay. It is common knowledge that the police officers of many cities are in league with thieves and receive a part of the booty. To tolerate such a condition is to harbor disintegration. When the custodians of the law, sworn to uphold it, turn criminals and use their office as a means of corruption, then the system that brought about such a condition needs to be superseded by some more efficient method of government. Strict civil service requirements for office, irrespective of politics or religion, might aid in reform.

The commission form of government, originating in Galveston, is being tried in a number of our cities at this time. Here men are elected, irrespective of party, on the basis of merit, and given definite responsibilities. Then if not efficient, when a commission form of government is linked with the recall, an officer can be voted on again and retained or discharged. This naturally places the government in the hands of capable men who are directly responsible to the people. We ought not to be too hopeful over a change in the form of city government. What is needed above all else, irrespective of the method of control, is honest and upright men in office. Yet some methods are better devised to lessen corruption than others.

Taxes. A small per cent. of the people of a city own property and pay its taxes. The rest are, in a way, "transients." The cost of taxation is constantly increasing to make the city beau-

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tiful and healthy. Should the taxes ever equal the rent, the city will then have practically confiscated the property, and the dream of the socialist will be partly realized, for control of property will have passed into the hands of the government.

Civic Improvement. City planning is coming to be a recognized science. It treats the city as a unit and lays it out so that in the future there will be an orderly and aesthetic development of the community. Washington is beautiful because our first President secured his friend, Peter Charles L'Enfant, a French engineer, to aid him in planning it. They planned for a city of about a million. It is one of the most beautiful of our cities. Cleveland, Seattle, Denver, Chicago, Philadelphia, Baltimore and many other cities have extensive plans for reconstructing parts of the city so that the municipal buildings may be conveniently grouped and that there may be an artistic civic center. A city plan for a municipal center would involve the reconstruction of the business centers of a number of our cities and that at a great cost.

Control of Public Utilities. Cities have found it necessary for the welfare of the people to assume direct control of many forms of business. How far that control may develop profitably is an open question. Complete municipal control might be the most dangerous of monopolies, for it might eliminate competition and stifle individual effort. Yet in many ways municipal control of public utilities has been found profitable, as is evidenced by the satisfaction it has given and the rapidity and extent of its growth. There is an increasing tendency for cities to take charge of public utilities.

QUESTIONS

1. What general tendency in city control is shown by the increased medical care of citizens at the expense of the city?
2. What forms of industry affect all the people of the city?

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3. Why is the city so deeply interested in its water supply?

4. How do adequate transportation facilities bear on its health and prosperity?

5. What are some of the causes of the sweatshop system?

6. If a police system is corrupt, why is it more guilty than ordinary criminals?

7. May municipal control become a monopoly?

8. Why is a city justified in spending money for parks, municipal music, libraries, gymnasia, play grounds, and theatres?

9. Name some factors that tend to make city people more united in life than country people?

10. What are some advantages of municipal control?

11. What are some of the disadvantages of public utilities?

12. What are some of the forms of organized charity found in the city? What should be the purpose of such charity?

13. What dangers are common to all forms of city government?

14. Would it be fair to devise some form of tax for city dwellers who do not own property?

15. Would it be advisable to appoint city officers by civil service?

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PART V

THE FAMILY

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CHAPTER XVI

PARENTS

Introduction. The family is the primary social unit. It preceded all other institutions and was necessary to them. It came before the State, the Church or the School. Society has its roots in the family. Most of our industries originated in the home and they left it only when they became highly specialized. The school starts in the home where the children are being trained for citizenship. The home is a government where parents formulate the laws of a domestic republic. As an institution it has one great moral end and that is the good of all its members.

There have been three historical factors that have contributed to the growth of the conception of the family; the Roman, the German and the Church influence. The Roman ideal was patriarchal while the Germanic ideal was democratic. While both gave the husband great authority, in the latter there was a strong tendency to regard marriage as a union of two free wills rather than that the husband should be a dictator. The Church modified these conceptions first in two ways by making marriage sacred because Christ was born of a woman and then by teaching that celibacy was a higher state than marriage. Later there was a revolt against the view that the life of celibacy had any special virtue.

Marriage. The Church always held marriage to be an act of deliberate choice and developed the conception of marriage as a union of two free wills. Marriage is one of the great events of life in which there is option as far as the parties to the contract are concerned. The highest form of marriage is

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that where there is one wife. Hegel has shown that the complete union of husband and wife is the "spiritual necessity on which monogamy rests." Marriage without love is only an alliance. There is another reason for the marriage of one man and one woman. Marriage may be viewed as a right of man and woman. If plural marriages are allowed then, by the nature of the case, some will be denied this right since there is about an equal number of men and women. Monogamy is favored by women because it gives them greater equality and self-realization. Whatever may be the natural causes which draw men and women together, such as attraction because of contrasting characteristics, it is evident an instinctive attachment of two parties is not sufficient to maintain a happy family life. There should be attraction through taste and common sympathy and these should be supplemented by a fixed purpose on the part of both parties to seek the common good. Where there is sacrifice for the common good the husband and wife lose individual differences and have their lives enriched gaining a breadth and sympathy they did not before possess.

Parenthood greatly modifies the marriage relation. The circle of the family is enlarged and the common good has been given a new meaning. The tie which now binds the father and mother together is stronger than ever before because in their children they have an abiding common interest.

Dangers to Family Life. There are certain dangers which imperil family life. Extreme individualism threatens the welfare of many homes. Before marriage many do not learn to adapt themselves to other people and are proud of the fact that they generally have their own way. After marriage they attempt the same tactics and either make others who are forced to surrender to them miserable or meet a resistance as decided as their own. Marriage demands co-operation, a giving up on points that are non-essential and yielding when the differ-

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ences are more serious. The bond between husband and wife involves mutual surrender because of duties which otherwise cannot be discharged.

In order that a man may succeed in the business world he must spend the greater part of his time at his work and while he may have a good heart and care for his wife and children he may be absent from the home so much of the time that his family is neglected. While its welfare may depend on his business success he should be careful not to allow it to grow away from him.

It was not so long ago that the working classes lived in a way decidedly inferior to the well-to-do who were then few in number. Today most people seek the comforts of those who are better off than they. It means for them extravagance if they are successful in their endeavor. It is easy for the wife to dress herself and her children more expensively than she can afford, for the husband to indulge in luxuries beyond his income, and for both to live in a house not in proportion to their means. This can only lead to dissatisfaction in the long run.

Odd as it may seem, parental love is ofttimes the cause of grief to parents. The children are not required to obey and rather than hurt their feelings the parents permit them to continue disregarding their wishes. When they are grown, not having learned to obey at home, they do not know how to work for others and are not under control. A prominent warden of one of the penitentiaries said: "Most of our prisoners are mother's boys who were not taught to obey."

Parents need more interests outside the home. This is especially true of the wife who is confined in the same place so much of the time. When people get away from the place where they have been for a long time it freshens their interest and they return to their homes with zest, to take up with joy the duties that have grown to be common-place. Parents are

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called upon to sacrifice for their children and they generally do so, but to carry that sacrifice to self-abnegation may be to deny them the happy, alert and interesting companions they so much need.

Parenthood. Motherhood is the natural lot of every married woman. The greatest privilege ever given to any woman is that of rearing children. It makes the life of the parents far richer than before. In the child the parents live again; through the children their life work is carried forward and their ideals are realized. Parents desire their children to get the best things out of life and to develop themselves fully. Even those who may have been immoral want their children to be actuated by right motives, to refrain from evil, and to gain permanent success. Children are great purifying forces in society, calling out the best things in their parents. It is not possible to calculate the value of a family of good children to society. Those persons but serve their fellows who give to the coming generation worthy sons and daughters. Other duties may be well performed but if this is neglected when it is possible to accomplish it, the parents have been guilty of the gravest fault. Success in business or zeal in philanthropy or religion will not atone for neglect of the children in a home.

Three Problems in Rearing Children. Parents face three grave problems in rearing children; to live as they ought, to find the environment that is best, and to find the school that is ideal. After years of association the children often strongly resemble the parents in ideals, in likes and dislikes. Children are wonderfully responsive to the suggestions given them by their parents, for with them all the forces of heredity as well as environment are working to fashion them in the likeness of their fathers and mothers. This matter of having others not only walk in their steps but also express their souls again is a fearful and yet happy responsibility, fearful only in the matter

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of mistakes but most happy in the assurances that the parents shall live again in the generation succeeding their own.

Next in importance to the influence of the parents are the things just outside the home, the neighbors, friends, institutions, and all the things the children are to see and deal with every day. Should the parents not be strong, these near influences of environment will be greater and the selection of a place for a home becomes addedly important. Parents must always be interested in the nature of their surroundings and ideal conditions are eagerly desired.

Perhaps next in importance is to find the ideal school after the children have finished the courses accessible at home. That institution which properly relates character to religion, and culture to efficiency is of inestimable worth. Parents are often disappointed in the school life of their children, and the selection of a desirable school is a difficult task.

Another difficult problem facing parents is to teach the child that the manner in which he conducts himself every day determines what habits are formed and also creates his character. Habits and character are of so slow a growth that it makes it hard to instruct the child about the importance of these things.

Large Families. Children serve other purposes than merely perpetuating the race. They enlarge our hearts; make us more unselfish and full of kindly sympathies and affections; give us higher aims, and call out our powers to enterprise and exertion. The children are benefited by many brothers and sisters. The large family is most like the community life where men spend their days. In the large family there will be the weak and the strong, and habits of trust and kindness and sacrifice will be formed. There will be diversity of temper demanding patience and discretion. The older children may be restricted in caring for the younger and thus learn patience and sacrifice. Those who may appear forgotten will learn self-confidence and inde-

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pendence. Parents' greatest contribution to society is well trained children.

Advancements. There are advancements being made in family life in our day. Never has the home been so desirable and the relation of husband and wife so profitable to both as today. This change has come about primarily because women have demanded that they be treated as equals. This has led to their education and hence their advancement. Man fought for the ballot that we might enjoy political freedom but it is left to the motherhood of our land to use her education and power in protecting and developing her child. The coming days are to see healthier and happier children because mothers are going to use the power given them for the welfare of childhood, as man has used political power for commercial success and religious freedom.

In Pennsylvania there is now a eugenics marriage law. The parties applying for a marriage license must swear they are not afflicted with any transmitable disease. This means we are reaching the place where diseased persons will not be permitted to marry and bring afflicted children into the world. The state has the right to adopt those measures that promote the welfare of all its members and it is rapidly coming to the place where it will no longer permit itself to be harmed by the marriage of diseased people.

Divorce. Any condition which tends to weaken or destroy the family is a serious menace to our welfare. As long as the family remains intact, morality will have a chance to develop and all the basic principles which lie at the foundation of our national prosperity will be strengthened. To all right minded people, the rapid increase in the number of divorces is alarming. While divorce has been increasing over the civilized world, nowhere has the rate been so high as in our own country.

Yet nowhere is woman so loved and honored as in the

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United States. In no other country is she so free from insults when traveling alone. In no other section of the globe is she given so high a position as mother, teacher, physician, or business woman.

Altogether, there are at least forty-two causes given for which a divorce may be granted, though in some states it is left altogether to the judgment of the judge. Of the forty-two causes, about four-fifths of the divorces may be classified under five main heads: adultery, cruelty, desertion, drunkenness, and neglect to provide. In many cases statistics do not reveal the real causes. For example, husband and wife find they cannot live together happily, so they separate and after a time, one or the other obtains a divorce on the grounds of desertion. A desire to take the easiest way, or to avoid publicity, may be the motive for giving a reason other than the true one.

Other causes of divorce are: flirting, premature marriages, lawyers, childless homes, lack of practical education, magazine stories, boarding houses, light housekeeping, lack of sympathy, gossip, nagging and extreme individualism.

No doubt the wave of individualism has reached its crest and there will follow a decline of individualism and an advance of the interests of the family. For the sake of the children, if for no other reason, parents should learn to sink individual differences and bear with each other's infirmities. Every child has a right to a united home and a name free from scandal. No father is doing his duty to his child by simply providing clothes and food and shelter for him. There is demanded of the parent that he give the child social standing and a family name unblemished by divorce courts. No divorced person can ever be as morally upright as though he had not forgotten his promise, broken his marriage vow and failed to be true to the inherent obligations of parenthood. Divorce always means a severe moral wrench, yet there are times when it seems a necessity.

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QUESTIONS

1. Does a woman do right by herself who marries a man to reform him?
2. What are some of the worries that attend family life when people live beyond their means?
3. What is the effect of living in a hotel on the moral life of a family?
4. To what extent are parents under obligation to sacrifice for their children?
5. Does the obligation of a good example rest on parents?
6. What relation exists between women in industry and increase of divorce?
7. How may business cause a man to neglect his family?
8. Why are diversions outside the home of special interest to the wife?
9. Who should select the school which the children attend?
10. Has the state the right to prevent the marriage of persons afflicted with certain diseases?
11. What reasons can you give for monogamy?
12. What benefits are derived from a social life provided for children at home?
13. Why is self-denial necessary for happy married life?
14. What is the effect of magazine stories in which divorced women figure as heroines?
15. Why should the parents know where the children are over night?
16. What blessings do children bring to their parents?
17. What gives the state the right to have part in a marriage license?
18. Why are common interests necessary for a happy married life?
19. What is the greatest service parents can offer to the

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State?

20. If optional with them, why should parents consider their surroundings?

21. Name five good habits parents should teach young children?

22. What are the advantages to the children of a large family?

23. Why do many mothers want the ballot?

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CHAPTER XVII

CHILDREN

Introduction. By the ethics of childhood we mean, primarily, those moral principles which should govern the child, during the period of development, in determining his attitude and conduct toward his parents and toward society. A discussion of what constitutes the moral problems of children should be founded on a study of the nature of the child. The late science of child study will help us here.

The Family Central in Child Training. The family is the primary and permanent social group. All the natural affection, immediate desires, social impulses, and spiritual aspirations take part in forming and perfecting it. The evil influences which disturb society and the beneficent ones which bless it come largely from the home. The child is not a morally mature being but is one yet to be developed and the parents, as those in closest contact with the child, are most responsible for his moral guidance. That he may receive such training they are obliged to see that his faculties are developed, or that he comes to possess ability and also to give this cultivated freedom a moral direction.

Child Morality. (*a*) *Difference in Perspective.* In order that this development may be accomplished there is needed insight into the child's nature to see what a given act means to the child himself. He has his own moral ideals and standards because his experiences differ radically from those of adults. It is necessary for all who deal with children to understand and remember that what is small to us may be gigantic to them and what is vital to us may be a matter of indifference

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to them. The motives and impulses and capacities which we account important in ourselves, are in the child's nature in varying degrees sources of joy or suffering to him as well as to us.

(*b*) *Both Good and Bad.* A child can often go straight to the heart of a moral problem and is frequently desperately in earnest. A lack of sufficient understanding of the child's moral nature has done much to hinder his development in the past. Some believe with a certain poet that "trailing clouds of glory do we come," and that the child is morally good; while others hold that he is bad. The facts are nearer a middle ground that he is first non-moral, then both good and bad, and that he has the power of growing in either direction.

Belief in the total depravity of childhood has ceased and while recognizing that it has faults, it is known that they are generally such as may be outgrown and that proper training will eliminate undesirable traits and confirm desirable ones.

What are the actual moral standards of children? Because the child is a developing organism its standards of right change from period to period. With very young children morality is identical with custom. Then comes a crude adjustment of a few rights as between the child and those with whom he is most closely connected. Standards of fair play, of courage, of endurance, and of keeping secrets, loyalty in the gang, giving and sharing, grow up without adult control as the rules of child society.

(*c*) *The Gang.* A boy is a member of a gang and as such has his own moral code. [1]J. Adams Puffer found in sixty-six gangs that eighteen had rules against squealing and telling tales, eight, about lying to a member of the gang, eight, about standing by one another in trouble and five about paying equal

[1]The Boy and His Gang, p. 35.

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parts of the expenses or dividing up. The code of honor in a gang says: "If you are struck, hit back and take whatever comes, fight for your rights and if whipped, give up." It is hard for a woman to understand that a boy may take pride in putting up the best fight possible. The finest quality developed by the gang is loyalty. The members stick together and have no use for a tattler.

"[2]All great teachers and successful trainers of boys use the lever of loyalty in reaching and holding their boys. Note the words of Judge Lindsay with Harry. 'Judge! Judge! if you let me go, I'll never get you into trouble again!' I had him. It was the voice of loyalty. I have tried to appeal to loyalty hundreds of times since, in our work with boys and it is almost infallibly successful."

The steady pressure of the gang life on the side of the social virtues is shown strikingly in the reasons given by boys for excluding members from their gangs. Among twenty-one boys who had been expelled from their gangs, three were put out for fighting in bad causes, eleven for disloyalty, and only one each for all other reasons. The gang is the greatest institution there is for the cultivation of loyalty to others in a boy.

In contact with adults, through school and family government and community conditions, morality of a different form than that found in child society develops.

(*d*) *Temperamental Variations.* Temperamental variations also affect conduct. It takes the child some years to learn how to discriminate between the world of experience and the world of dreams and imagination. The lies of small children are often not lies, for a child may employ deception in a spontaneous way. While he may realize that he is exaggerating he often has no keen sense of the difference between his statement

[2]The Boy and His Gang—Puffer, pp. 35, 156.

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and the truth. The child may be cruel, too, without knowing how another suffers, or because he wants to see something happen. Likewise quarrels and fights have no such significance as in adult life. They express, often, only the impulse of the moment, or a desire to enforce the standards of child-society.

Roughly speaking, we may say there are three groups of children; those open to suggestion, the obstinate, and the deliberate. The impulsive need to be restrained and caused to give the reasons for their conclusions, the obstinate need to be shown why they are wrong, and the deliberate need the truth placed before them that they may be able to form fair judgments. Again, children may be classified as cheerful, as morose, and as placid or even tempered. In meeting moral trial, the last group may have a slight advantage.

(*e*) *Sense of Responsibility.* Children often have a vivid sense of responsibility. A child of four years was given a small wheelbarrow. Each day he went to the post office and brought home the mail. His moral responsibility had been explained to him and he understood it. One day he lingered and his mother went for him. Seeing a letter for herself upon the top of the barrow she picked it up and opened it. Even when the letter had been replaced, the child refused to be comforted saying over and over, "Mamma, you oughtn't to have done it." People along the way said, "Where does he get his will?" But the child was only contending for a principle. His ethical sense was struggling into being.

As the child grows older there are many duties which he owes to his home. The household is a joint interest of parents and children, a common life for all. Low wages or sickness often force the child to take part in carrying the burden of the family. Wherever possible, the boy or girl should be kept in school but there are circumstances where their help is necessary at home. Then the children as well as the parents have inter-

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ests to sacrifice for the strengthening of the household. In almost all homes, a portion of the work falls to the children and can be done by them.

Filial love is maintained by reverence and gratitude, and reverence finds expression in the open sincerity with which obedience is yielded. No will should be broken, except it opposes the ends of education. For, when a child is forced to remain an automaton of his parents, he has no real morality. Children have a right to be convinced of the goodness or propriety of that which is commanded, that they may be able to yield voluntarily, and voluntary obedience is the result of the child's own freedom. Once obedience has taken root it may be strengthened by freedom. The child may surrender himself to the considerations and sentiments which heighten it and then only does obedience become a duty which children owe to their parents. It is the primary duty of children and develops first, since it is the root of all morality. Obedience on the part of the child gives direction to the whole moral code which is to be constructed, hence it is very important.

(*f*) *Obedience.* To what extent and how long does a child owe obedience? Now, how can the child world be of worth in itself, if the right of the child to think freely and develop individuality is ignored as is so often the case? One of the first things a child has a right to demand of his parents is preservation and that a proper care be taken to insure his welfare. Acording to our conception of a responsible being, freedom belongs to welfare. Yet the cardinal virtue of the child is obedience. There are many things which he cannot understand and for which the parent must be responsible. It is the part of the parent to determine the point beyond which freedom ceases to co-exist with preservation. Heedfulness, affection and reverence are the grounds for a harmonized spiritual growth. While the child does defer to parental authority, his individuality con-

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stantly develops. He has the right to think for himself. Today he is corrected for stoning a cat, but in the near future he sees the evil effects of cruelty and refrains. He has gained in poise and independence and needs so much the less guidance and restraint.

To be fitted for independent activities there must be practice in them. Therefore, the child should be given a gradually increased freedom. As fast as a child becomes self-directing in a helpful way he has a right to a proportionate amount of freedom.

How long should a child obey? Obedience is required for the sake of education, but education is a means to an end. Therefore, when the end is attained, the need of obedience ceases. This end is the development of the child's faculties for the promotion of his interests and those of society. When this end has been attained the parents or the state must decide. There is often great difficulty at the time of adolescence. The parents may make demands which the child as a free and a self-directing being knows to be wrong. It is a sad experience in the life of any child when he realizes that he must forsake a parent for the sake of virtue. But this is the exception, for most parents want their children to live for the best things whether or not they do so themselves. Children ought to be careful of asserting rights and claims as to duties of parents toward them. It is better to remain under parental control too long than not long enough.

Distinctly ethical attitudes emerge out of unpurposed activities which may be called non-ethical. The child world contains persons upon whom the child must react. Just as intelligence requires for its development the social treasure of language, so moral action is in the reaction of the child to the institutions, customs, and ideals of the various persons and groups in his environment.

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(*g*) *Strong Feelings.* A child has more intensity of interest in the present moment than the adult; he feels more keenly his joys and sorrows; he has greater spontaneity of action and expression; he lives nearer to material things and responds more directly to the simplest things in nature and human life. His uncritical imagination and emotional life are stronger while his conscious reflection is slow; he is a bundle of impulses.

It should be recognized that the child world is distinct from the adult world and that it has its own character and meaning. Childhood is not merely a preparation for the future, it is of worth in itself. There should be endeavor to make the child life significant as such, as well as to prepare him for the future. And that means that the child is most moral when he realizes his own nature and lives as a child. While children are being trained to recognize the value of adult standards of morality, it ought not to be forgotten that the child has a moral life to be realized as a child and that this is his fundamental moral problem. Adult problems will come in adult life and the finest preparation the child can make for these problems will be to live a wholesome child life. In such life will be found the needed training for later years.

The child does that which other people expect him to do. The instinct of imitation controls in the moral life. It is enough for him to recognize an act as customary. When the child asks, "Why should I do as others?" he has made a great advance. And when his acts are self-determined, in the light of that which is for his own welfare and the good of society, he is most truly moral. But the foundation for the moral life is laid in the almost spontaneous conformity to custom, with its attending rewards and penalties, by which he comes to know that which is good. As the mind requires social treasures for its development, so the moral life requires reactions to institutions, customs, and ideals, that by expression the child may

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learn the difference between right and wrong.

Moral Conceptions. (*a*) *Unity of Life.* To the parent it is given to make each period of the child's life significant, but when the child becomes a youth this duty is his own. Life should be full of meaning at each stage.

Few things make more for general wretchedness than a life in which each phase stands apart, the individual following in each step of his experience a will-o-wisp of the moment's desire. If a man's life is to count with the world, with friends, and with his parents he must begin early to understand that the possibility of life at any point is the net resultant of all the actions and experiences that precede it. There can be no higher ethical duty than the making of life significant as it is spent, and preserving through it all a general unity of its parts. Young people should study to learn to substitute worthy ends of conduct for the push and pull of desire and to extend their sympathies to an ever-widening area of life, that they may grow to feel the failure and success of other lives as well as their own.

(*b*) *Self-Control.* One of the most important virtues of man as a moral being is self-control. It is this which separates him from the brute. But the power of self-government is developed only by exercise, and those who rule themselves in maturity must control themselves in youth. A vulgar and unrestrained youth means an ungoverned manhood; restrained and temperate youth, one that is controlled.

Children are apt to be thoughtless of common obligations to parents. Too often food, clothing, and all other benefits are accepted as matters of course. Most men will struggle to keep their parents from want but not all feel the imperativeness of those constant attentions and small kindnesses which are their due.

(*c*) *Gratitude.* The time for the expression of gratitude

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and love on the child's part, is all along the hard paths of toil and care and burden bearing. The debt of children to a true home can never be paid. It is the part of the children to obey, respect, aid and honor their parents. Nothing but good can ever come from a surrendered will in a true home. Thomas Hughes says, "The more absolute the surrender of our will, the more perfect will be the strength of our manliness." Even when no longer under direct control it remains for the children to listen carefully and consider the advice of their parents; they should respect them.

The child is a missionary to fallen humanity. The child reacts on the adult. The constant care, and love and companionship and the gift of time and thought; all are repaid unconsciously by the child.

The Growth of the World. Death removes the old who, ofttimes forgetting the reason for their acts, live in stereotyped ways unmindful of the necessity for progress. Children take up anew the ancient problem of life and how to make it more significant. Youth goes back to the reasons for the present order and if there are no good reasons it demands a change. Youth calls society back to a rational basis for life. Thus progress is made possible, for the reasonable often differs from the conventional with which the old are satisfied. The world receives a perpetual birth through youth.

QUESTIONS

1. What modern science aids us in understanding the child's nature?
2. What is the fundamental virtue of the gang?
3. Why are children not always severely criticized when they misrepresent?
4. When is the child free so that the exercise of parental authority is not necessary?

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5. What is meant by: we should see life in its unity?

6. Does this conception aid us in morals?

7. What can be done to help a boy who always sees what things are not, rather than what they are?

8. Can you give circumstances under which it might be the duty of the child to remain out of school?

9. Should a child be judged by the same moral standards as an adult?

10. Should a small boy be permitted to fight under some circumstances?

11. How does obedience to parental authority benefit the child morally?

12. Is it fair to ask the child to help with the work around the house?

13. Give an illustration from child life showing keen moral insight.

14. Give five virtues developed in the gang.

15. Which child is most to blame for committing a fault, an impulsive child or a deliberate child? Why?

16. In what stage of child life are games requiring co-operation found?

17. Why does youth make possible advances beyond the standards of the age?

18. Is compulsory obedience ideal?

19. What do we mean by free obedience to self-imposed law?

20. Has a teacher a right to ask a child if one of his school mates has committed a wrong?

21. If the child is both bad and good what gives you hope he may ever come to be a good man?

22. What is the value of imitation to the child in constructing moral principles for himself?

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PART VI

A SOCIAL CONTRAST

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CHAPTER XVIII

THE CITY

Cities Are Great Social Centers. Cities are the centers of interest in any country. Here the things which society esteems of worth are gathered. The best musicians, architects, ministers, lawyers, doctors, and builders are found in the cities. The latest clothes, the most modern and comfortable homes, the most excellent servants, the best of foods, the most finished actors, beautiful parks, public hospitals, perfectly appointed apartments, the richest of house furnishings and the finest products of culture are here. The dull monotony of the farm and the small town gives way to the light and brilliance and gayety of numerous places of amusement. Men immensely wealthy are to be met and business opportunities far beyond those found in rural districts are open to capable workers. Transportation makes possible rapid access to the office and the shop. Modern sanitation has made the city the most healthful place in the commonwealth. Here are the things of which men are proud, for which they have labored and which they hold of worth. The birth rate is low in the cities, yet they grow rapidly, for the most energetic, ambitious, and aggressive of the young people of our rural districts flock to our cities because they believe urban centers offer larger opportunities for self-realization than the home communities. Criminals are also drawn to the cities, where licentiousness is unrebuked and violence is often under police protection. Those who desire to engage in crime and satisfy lust finds that the city offers greater opportunities than rural places. Thus the extremes of society are brought together in one place; those seeking the good, the beautiful and true, and

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those desiring to be bound by no moral restraint and to know no law. Ordinarily, that which draws people to the city is the supposition that they will improve their condition by living there.

The Difficulties of Moral Living in a City. In the country or small town, a man is known by all his neighbors. If he makes a mistake, the disapproval of the community rests upon him. In such places men desire to be known as moral and trustworthy, and they are upheld by the knowledge which their fellows have of them and the desire they have to be well thought about. In the city, the individual is alone. Few care what happens to him and many live there without their neighbors possessing any intimate knowledge of them. Many think it is immaterial whether they are known as strictly honest or not. They do not always deal with the same people, and if they can beat some one in a business transaction, they consider themselves shrewd and successful. When the restraint of intimate knowledge on the part of one's fellows is taken away many fall back to living wholly for themselves and engage in almost any practice by which they can secure money. It is not easy to find a worthy contractor who will build a house without being watched, not let his men slight their work, and demand a legitimate price for it. While competition leads to strife for success, the struggle is increased and carried out on a lower moral level than in rural communities where people are intimately acquainted.

What is true of business holds also of the pleasures of the city. While there are entertainments whose artistic worth far surpasses any given in the small town, there are also many questionable places of amusement that would shock the rural dweller and his family. With few to take an interest in the city boy or girl, and with that interest not very keen, the young people often gravitate to public dance halls and vaudeville and gayety

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houses for pleasures. They may justify themselves, saying: "Nobody cares and what's the difference anyway!"

Had they remained in a rural community or small town, public opinion would have been strong enough to have kept them from vulgar amusements and questionable practices. The boys and girls of the city are often unable to entertain company in their own homes, for the only home they possess may be a small room in some apartment or boarding house. Thrown together, without the restraining influence of brothers, sisters, parents and acquaintances, many drift into crime.

The city gathers to itself a multitude of young people and then confronts them with moral problems which are new. It should be evident that the type of morality demanded by the city must differ from that of the country. It must be finer, for the youth of the city must do right because it is right rather than because there are enough of the neighbors about who will deter him from wrong. He must either rise to the moral demands of the city where the individual stands alone, or lose the virtue of the rural community which he might otherwise have retained. At home it was considered wrong to gamble but in the city he may bet on the races, the ball game, or the stock market, and few will take note of what he has done. He must not look for public opinion to uphold him. If he is to refrain from such practices, it must be because he regards his personal integrity above the apparent advantage that might be gained.

To take another illustration, showing that a higher type of morality is required in the city than in the country. In the city the youth may attend low-class vaudeville where jokes of a questionable character are told and none may know of his presence at such places. If he is to keep himself clean in thought and body, he must do the right without the moral restraint of a strong public opinion and of persons closely associated with him. Because of a lack of interest in other people, the home in

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the city comes to be its great moral influence and the strongest place where personal ties contribute to the virtues of its members.

The City is Viewed as Superior to the Country. City people are viewed as superior to country dwellers. The city boy feels his superiority in a country community. The city girl is often regarded as a "lady." Country people wonder whether their city visitors will be annoyed by the entertainment they receive. Even the city bricklayer has a standing above that of the rural worker. The clerk in a great department store, though he receives a meager salary, is viewed as superior to the clerks in a village store. There is an aristocracy of the city, irrespective of the class to which its people belong. Successful and efficient persons in rural communities have many exhibitions on the part of city mediocrity of ways in which they feel their superiority. A club of city women visiting a small town in which a college was located furnished entertainment to its cultured inhabitants by their condescension as city folks. City dwellers assume an air of superiority because of the many excellencies of the place. They live in a community where there are prominent men, artists, and professional men, where the externals are often magnificent and attractive. The city is filled with these superior worths and its dwellers claim its values as their own, no matter what their social position. All levels of society in the city acquire significance largely as the neighbor's boy gets the measles—by contagion.

The country imitates the city's educational ideals, business methods, fashions in clothing, architecture, speech, amusements, and artistic conceptions. Most of the things of worth originate in the cities and are gradually diffused throughout the country. When the most skilled and prominent in all lines of activity gravitate to these centers, it is only natural that they should set the pace for the remainder of society. Theatrical

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troupes desire to be known as having started from New York. Most of the magazines are published there. New York's financial policy determined for a long while our business prosperity. As culture becomes generally disseminated, it is increasingly difficult for one city to hold its position of supremacy. San Francisco, Kansas City, Chicago, Cleveland, and other of our great cities do not imitate New York in all points. Worthy discoveries are made in all these and in other places, and it is increasingly difficult for any city to remain prominent because efficient people are to be found in so many different parts of our country.

City Dwellers Need a Cosmopolitan Mind. The city dweller needs a cosmopolitan mind. There should be a city mind, for the people of various nationalities are thrown together and many of their interests are common. The moral condition of the city, cost of transportation, gas, electricity, pure water, wholesome, unadulterated food, clean tenements, good streets and low rents are all points of common interest. These are not Chinese, German, Polish or Irish problems. They are problems of all the people and all need an intelligent understanding of the common needs of the city. The public school system, and business and politics are bringing various peoples together because of a community of economic and moral interests. As long as the people fail to achieve a common mind, the city will not be able to solve its problems. Only when they come to think alike, when they possess the city mind, will they be able to dwell together with the greatest advantage to one another.

Night schools for foreigners, social settlement workers and public charities are minor means of unifying the people. Not only is there a need that the citizens of a city should think together, but there is a deeper need that they feel together. Social feeling is deeper than social thought. Civic pride, sympathy

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for different classes, and a common desire to promote the interests of all are necessary for the best city life.

Strong Men in the City are Imitated by Many. The city may be viewed as a mighty suggestive force in which thousands imitate its leaders. As fast as men direct its affairs because of intellectual superiority, they will be imitated by many others. The leaders of a city's life should feel the responsibility placed on them because they will be imitated by the multitude and the common life acts as a great suggestive power on its members. [1]"Suggestion gives a hint to a self-active and creative mind of its own native and original but yet unawakened powers. Imitation is the reaction upon suggestion, the sign that the hint has entered the soul and set it to the work of self-development." Once we have started with imitation, we may go on to self direction and self-development.

Spencer's Conception. Spencer says, [2]"The ultimate man will be one whose private requirements coincide with public ones. He will be that manner of man who, in spontaneously fulfilling his own nature, incidentally performs the function of a social unit; and yet is only enabled to fulfill his own nature by all others doing the like." This ultimate man of Spencer will be first produced in the city, for there men are forced by the closeness of their contact to think and feel alike and to act together for the benefit of one another.

Already a majority of our population is in our cities and the cry "back to the country" will not diminish their size. The welfare of our nation rests, in large measure, upon the success with which our cities solve their problems. The city is not necessarily bad. It is what its dwellers make it, and it may be the most beautiful, attractive and healthful place in the world.

[1]Social Elements, Henderson, p. 336.
[2]Social Statistics, Spencer, p. 261.

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QUESTIONS

1. Where are the most cultured people generally found, and why?
2. Are there generally a few theatres in every city where a very low class of shows are given?
3. How does virtue in city life bear on the final moral condition of our nation?
4. Have moving pictures shown any real value to the working classes of the city?
5. Why do the common people of a city put on airs as city folks in country villages and small towns?
6. What are the disadvantages of regularly eating at a restaurant?
7. Where are the greatest criminals generally found, and why?
8. Where are the finest horses found?
9. What are the advantages of living in an apartment house?
10. What are the disadvantages of living in an apartment house?
11. In what ways do foreigners complicate the problems of the city?
12. Where are the best baseball teams, and why?
13. Why does the country imitate the city?
14. Why is it necessary for city dwellers to give more attention to public opinion than country dwellers.
15. Why is it harder for a boy to be virtuous in the city than in the country?
16. Which place requires the stronger man for survival, the city or the country?

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CHAPTER XIX

THE FARM

Introduction. The man who tills the soil occupies a position in the business and social world held by no other. He is at once capitalist and laborer, employer and employee. No Board of Directors demand of him a monthly report. He is not required to have a license, union card, or reference. He draws no regular salary and is not called to his work by the sound of a whistle. His income is determined by his own skill and industry.

Socially, the farmer and his family are in a peculiar position compared with the rest of society. Physical conditions and the nature of his occupation remove him from nearness and personal contact with his fellow men to a larger extent than in any other work. The separation from its neighbors causes the farmer's family to become a unit. In no other place do people feel so keenly the ties of home and loved ones. In the country, social conditions are freer than elsewhere. The old associations of home, the wide kinships, the ideal friendships and the abundant hospitality are here as nowhere else. The sharp distinctions separating the rich and the poor are hardly to be found.

The Farmer as a Neighbor. Illness and Accident, Fences, Dogs, Emergencies, Roads. Most men wish to be known as good neighbors. Such a reputation raises one's social and business standing and is good policy. Besides, there are many occasions, such as accident or illness, when the help of a neighbor is necessary. Many men, who employ questionable business methods, take no interest in church life, and are not thoughtful of their wives and children, desire to be known as good neighbors,

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and are often so reckoned.

Fences are the cause of many quarrels. Each man is expected to keep up his share of line fence. The fence which separates one farm from another is not always a good neighbor's fence. Flood gaps should be promptly repaired. A broken fence should be restored by the man whose stock has torn it down, whether it is his own fence or another's. Stock should not be allowed to wander. It should be kept at home. None should be allowed to stray along the roadside to the inconvenience of the public. Special enclosures might be erected for animals that habitually break down fences.

It is an unneighborly act to keep a vicious dog and the owner of such an animal soon falls into disrepute. Such a dog is a special menace to small children. When he leaps the front fence and nips the heels of spirited colts that some passerby may be driving, serious injury may result from the runaway. The local trapper and hunter, with his pack of fox hounds, coon dogs and mongrel curs is a neighborhood pest. His animals go yelping across fields, scaring colts and sheep, and perhaps making a nocturnal raid upon the flock. Most farmers think it is only fair to shoot these dogs if they get a chance.

Good neighbors will assist each other in times of pressure and emergencies, such as harvesting, threshing, butchering, or delivering stock at the railroad. They will loan needed tools and machinery. In the dry seasons, the water supply will be shared. When going to town errands are often gladly performed for others.

Public sentiment condemns the farmer who leaves his roadside to grow up with weeds and brush. When a high hedge fence is along the drive-way, it makes passing difficult and the thorns are dangerous. Road dragging is a community obligation, and in many places public sentiment is strong enough almost to require it. The road tax should be worked promptly upon

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notice from the overseer, and if a road is not finished, work might be donated. When a bridge or culvert is washed out, all concerned might well work to replace it.

Schools. The public school is one of the most powerful of all American institutions for public and personal welfare. As it becomes increasingly necessary for the farmer boy to use scientific methods that he may succeed, his parents should take a keener interest in education than they have before. The father should attend school meetings and the school district ought not to grudge an extra mill of tax when needed. The school year ought not to be less than eight months, and should be nine months when possible. Care should be shown in selecting the members of the school board. Nothing is more exasperating in school work than a narrow and ignorant man on the school board. The welfare of the students in the country schools is just as important as that of those more favored. The excellent teacher will be found where a good salary is paid and where there are comforts and conveniences. The practice of having the teacher act as janitor does not promote good service. Seventeen-year-old girls with a common school education and third grade certificates are commonly the best teachers that are secured. The temptation to keep the boys out of school is very great. There are so many places where their help is desirable that the practice may soon become habitual. The farmer should expect that agriculture should be taught in the school and, when possible, he should take advantage of the Farmers' Institutes.

Churches. The church is a large factor in the welfare of the community. Other things aside, a good church is a good business asset to a locality. It raises the moral tone, makes the neighborhood a better place in which to live, and adds dollars to the price of the land. Some, who are not members and do not attend, recognize this and contribute to the support of the church. There are hard problems connected with the rural

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congregation. The more efficient ministers gravitate to the centers of population and influence, yet the country presents great opportunities for service. Life is simple; social intercourse is free; the people are easy to approach and are not separated by class distinctions. The most marked cause of inefficiency is the large number of churches in a single community. The farmer generally attends service in a small town in which there may be from three to eight churches, all weak and poverty-stricken. The workers are divided and one man frequently holds four or five offices and carries the burden of a church. Lodges supply a social need and often crowd the church. Philanthropy that sends men into rural communities to explain church unity and reorganize groups into federated churches performs a service of worth.

Government. In many small villages and in the country there is a loose and inadequate civil government. The local constable is supposed to do police duty, but he is little respected as he is generally a man of inferior character. The justice of the peace generally takes the initiative in law enforcement. Drunkenness may go unrebuked, and license laws are lax. A gang of roughs sometimes terrorizes a country region by creating disorder in public meetings. They disturb the town after the citizens are in bed and carry on petty thievery. Better local officials and a greater interest in public morals might eliminate these minor violations of law.

Business Relations. The business relations of the farmer are complex. Unlike the laborer or the clerk, he both produces and consumes, and also exchanges. Prices are fixed on either side of him. There have been a number of efforts made along the line of co-operative business, such as creameries and stores. These have generally failed because the isolated life of the farmer has prevented him from learning how to work with his fellows. Farmers have special business temptations. One of

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the worst of country commercial evils is the practice of long credit. Bills of long standing are carried at the country store. These are frequently a handicap to the rural merchant. Some prosperous farmers pay but once a year, not realizing that they are drawing interest on another's money. They also fall into a like habit along other lines. Carpenters, masons and painters who have worked on farm buildings must sometimes wait months for their pay. If the merchant complains, his customers may go to another store, and if the workmen express dissatisfaction, they may not be engaged again. There is the dairy with its poverbial temptation to dishonesty. Yet a more serious fault than the adulteration of the milk is the unhealthy condition of the cows and the filthy and unsanitary dairy. The milk cow reaches the age of seven and the horse reaches the age of nine. After that they never grow older. One peculiar idea which some farmers hold is that when they sell a horse for a price, they should approximate the truth, but when an animal is traded, this obligation is no longer recognized as binding. In the latter case, the party concerned should be shrewd enough to ascertain the truth, and if he does not, it is his own fault.

The Family. There are certain obligations which the farmer owes to his family. Some farmers are notoriously stingy with their families. The lot of the farmer's wife is often as hard as that of the factory worker. The large red barn, modern machinery and well housed stock too often accompany a small, dilapidated home, with no conveniences, in which the farmer's wife toils from morning till night, the year around. The furniture is frequently the poorest and the kitchen utensils of inferior quality. The home should be made as attractive and convenient as possible, and the wife is as entitled to help, when necessary, as is the husband. The lonesomeness and monotony of the farm life often leads to insanity. The mind has not been able to endure the strain and it has given way.

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The children are not to be considered a source of revenue, to be worked from early life, that a few dollars may be added to the bank account. They are entitled to an education and a pleasant, social time. If the farmer can afford it, he should keep good stock, so that his children may take pride in it. An up-to-date farm will hold many a boy at home and keep him contented when otherwise he would wander to the city to spend his life as a poor clerk or an unskilled laborer at low wages. Vacations, holidays, parties and visits should not be neglected.

Hired Help. The problem of hired help is a serious one to the farmer. It has been estimated that about two-fifths of that which should be turned into the channels of consumption are now lost because of the lack of proper cultivating and harvesting. Many landlords would remain on the farm if sufficient help could be secured, but it seems almost impossible. The wages are good for unskilled labor, and social inequality is not felt as elsewhere. Yet about the last work to be taken up by laborers is farming, for they feel that a stigma attaches to any one who may be called a "hayseed." In addition, there is little social life, when compared with the town or city, and the hours of labor are often from daylight to dark. In case the tenant's house is run down, it is good business policy to repair it. Kindness and consideration toward the hired help will improve both the quality and quantity of their work.

Questionable Characters. In the country each person is thoroughly known by his neighbors, and this means that, since they are sure to have an opinion about his conduct, he will want that opinion to be of the best. A person has more moral props to good living as a farmer than in any other place in society. This intimate knowledge which others have about him prompts the farmer to live up to their expectations. Because all members of a community are so vitally related, if one commits a fault, it may take a life time to live it down. Even

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then, such a person will always be viewed as a questionable character. The rough characters of a country district are generally boys who, in their exuberance of life, commit minor faults. They in no way resemble the cold and calculating criminal of the city who is steeped in crimes and hardened in vice. The average of morality of our rural districts is higher than that in any other portion of the nation.

Advancements. The advancements of farm life and social life in general create new obligations for rural people. The farmer has felt it necessary to have improved machinery to succeed in his business. Certainly his wife, as well, has a right to modern conveniences and appliances. To deny the housewife a telephone would impose unnecessary hardship. To be able to talk to one's neighbors is often profitable and makes one feel their nearness.

The consolidated school is making possible an excellent common school education for country children. By uniting four or five district schools, a well graded central one can be established, and specially trained teachers secured. The small children can be brought long distances by a carrier, hired for that purpose. Such a school becomes a real social center for the community.

The federated church will be able to support an excellent minister. It will replace three or four struggling denominations where there is room for only one church. Federation will make possible the union church, a comfortable living for one pastor, and a united religious life in place of scattered forces. There are many communities where these church federations are now operating. Such a church would become another social center for the neighborhood.

Advances in agricultural and animal husbandry increase the revenue if the farm is conducted in a scientific manner. If old methods are employed, competition will lessen the profits until

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only a bare living will be secured. To meet the change made by the progressive portion of our agricultural population, the conservative element will be forced to adopt novel ideas and to put itself in touch with agricultural schools and Farmers' Institutes. It will be only a question of time until special training will be as necessary for the farmer as for any other skilled worker. It will not do to hold the farmer boy in the old ways and keep him from acquiring the information and skill necessary for success.

QUESTIONS

Secure from farmers answers to the following questions.

1. Is a man guilty of a fault if his vicious dog disfigures a child?
2. What obligation rests on a farmer whose stock has torn down a neighbor's fence?
3. Should a farmer loan a set of harness to a neighbor?
4. Does a farmer owe it to a neighbor to keep down the weeds on his side of the fence?
5. Why is it unfair to grow a hedge fence by the road?
6. Should a course in agriculture and animal husbandry be given in the country school?
7. Is the farmer under any obligation to promote the consolidated school?
8. Are voters justified in placing an ignorant and stubborn man on the school board?
9. Is it right to deprive a boy of an education so that he may help with the farm work?
10. Is it right for the hired man to eat at the table with the rest of the family?
11. Why is the country the easiest place in which to live a

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moral life?

12. Is the farmer's wife entitled to modern conveniences for house work?

13. Is the post man entitled to a place to feed his horse and eat his dinner?

14. Why would a consolidated church be a more efficient social center than a number of churches?

15. Why is there not more public sentiment in favor of a consolidated school?

16. If the constable is of an inferior character, will he lessen the respect of the children for law?

17. Is it just to pay a grocery bill six months after it is due?

18. Is it fair to deceive in a horse trade?

19. Should forms of recreation be provided for the farmer's wife?

20. Why do farmer's wives make up so large a per cent. of insane women?

21. Should a man lend a binder to his neighbor?

22. Is it fair to exchange work at threshing time?

23. If five neighbors work together in harvest, should the order in which they revisit the farms remain the same?

24. If a hog shows signs of cholera, is it right to sell the others before they show any sign of sickness?

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PART VII

ABNORMAL CONDITIONS

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CHAPTER XX

CHARITY

Introduction. A young married couple lived in a cottage not far from the railroad track. They had been there but a few days when a tramp appeared at the back door asking for something to eat. Being of a generous disposition the bride gave him a lunch. In a day or two the experience was repeated. It was continued for several weeks. One day four tramps came to this seemingly never ending source of supply. When the last one, was told that he was the fourth one that day, he replied with a grin, "If I had known that I would not have come." The fact that he seemed so cheerful about it set the bride to thinking and wondering if it was necessary and right to respond to every appeal for aid. She soon found there were many such appeals. There was the blind man selling needles, the poor woman selling silver polish, the poor man who must go to the hospital, the church appeal, China flood sufferers, India famine sufferers, the family living in a tent with insufficient food and clothing. Scarcely a week passed by without an appeal for "extra help." What should this young couple do?

In time there would be their own home to build, their own family to feed and clothe and educate. In other words to what extent shall one "sell all and give to the poor?" It is easy to understand that if every one were to sell there would be none to buy and so the law would defeat itself.

Two Christian Principles Noted. Charity has always been one of the outstanding virtues of the Christian religion. In fact, the first officer appointed in the Apostolic Church was a deacon whose business it was to see that the widows were not

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neglected in the daily ministration of food.

The early Christians over-emphasized the giving of one's all to the poor, for they were taught that whoever did this was sure of an easy entrance into heaven, forgetting that Paul calls one who does not provide for his own household, [1]"worse than an infidel."

Here are two principles which if not contradictory are at least difficult to define as to their boundaries. Just how much should be set aside for providing for his own household and how much for charity is a question which puzzles many a man.

Causes of Poverty. No one can escape the responsibility of caring in some measure for the weak. The practical application of the principle of evolution—the survival of the fit—naturally leads to the neglect of the weak. But while the strong and healthy do not need to live in a tenement or work in a sweatshop, the clothes they buy and the food they eat are often germ-laden because prepared for the market by ill-fed, sickly people in the congested portions of the city. While they have no temptation to steal, yet others, living under conditions which foster crime, become burglars, inebriates, murderers and a menace to the safety of everyone. Society is learning more and more that no one lives to himself. Our modern complicated life is so delicately balanced a mechanism that, like the seismograph, a slight disturbance in any portion of society is at once felt. Hence the obligation is laid upon us to be philanthropists, who for the good of society will seek the causes of poverty and then try to remedy conditions.

Probably the most potent causes of poverty are the unsanitary physical conditions and unwholesome social conditions in which thousands of working people are forced to live. It is difficult to picture the condition of the tenements with their dirty pas-

[1] I Tim. 5; 8.

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sage ways, ill-lighted and dark rooms, with almost no ventilation and defective sewerage. Such places are perfect breeding grounds for all kinds of disease. Sickness and low wages lead to poverty, and poverty often is a cause of crime.

A general survey of the indigent shows them to be ignorant and shiftless, and many of them drunkards. Another cause of poverty is borrowing and being unable to repay. The unsuccessful gambler, too, is found among the poor and needy.

Three Methods of Relief. Many methods have been employed to relieve poverty and distress. These might be divided into three classes,—those used by the State, by charity organizations of various kinds, and by individuals.

Under the first we have in many places State Boards of Charities which work under laws governing them. Homes for the disabled soldiers, "who are wards of the government," the hospitals for idiots and insane, besides the houses of correction and reform schools are all provided by the state.

Among the various methods employed by the state, the Hamburg-Elberfeldt System is prominent. It was inaugurated about 1765 by Professor Busch. A general bureau was given charge of the charity work in the city of Hamburg. The city was divided into sections and superintendents were placed over each district. Work was secured for those who could not find it and those needing aid were taught ways of self support. It was made unlawful to give alms at the door. Hospitals for the sick were maintained and an industrial school was provided for the children. A general system of caring for the needy was inaugurated which took into consideration the needs and the deserts of those who applied for aid. This plan was a great aid to the city. It put the paupers to work or caused them to leave, it cared for the sick and repressed begging, and gave industrial education to those unable to earn a living. Later the system was used at the small German town of El-

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berfeldt, where it was modified and slightly improved.

State charity has advantages over other forms of affording relief in that it is more regular. Those whom the State helps are not allowed to starve or go unaided over a long period of time. A few good dinners a year are better than none, but a more reasonable way is to care for the needy day by day. Another advantage is the impersonal attitude it can take toward the applicant. At the same time this unbiased and impartial attitude is at fault, for one of the greatest needs of the human heart is sympathy, and no impersonal "It" can ever meet this demand. A serious objection to state charity as it operates today is the tendency it may have to foster poverty rather than correct it. It is so much less humiliating to apply to a State Board of Charity for aid than to individuals that the question arises as to whether or not a class of dependents is thereby created by the state aid.

Scattered over our land are many organizations whose sole purpose is the relief of those in distress. These seem almost numberless when we think of them—the many church organizations of various denominations, the social settlements, the Salvation Army, Helping Hand Institutions, the prison association work to aid discharged prisoners, the organizations which plan for excursions into the country or to the seaside for the children of the slums, besides those promoting playgrounds and building free libraries.

The best form of giving is from person to person in which the personal touch is maintained. There are three forms of benevolence,—giving new and better incentives to a nobler life, giving thought as to the cause of poverty and its final remedy, and giving money. Too often the individual when appealed to for aid gives his money as the easiest way of getting rid of one begging and of easing his own conscience. Clearly this is only a half philanthropy, for no thought has been given as to

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the worthiness of the appeal and no incentive imparted which will aid to better living. This method of giving money only, has been compared to giving drugs to a sick person, which for a time deaden the pain but do not cure the patient nor remove the cause of disease and thus prevent its recurrence. What housewife would try to wipe up the water flowing from a faucet without first turning it off? Yet for ages the world has been giving to a never ending stream of beggars, and what can be done to free the country from this inundation of poverty?

Promiscuous and thoughtless almsgiving results in more evil than good. The story is told of the first king of Bavaria which shows the demoralizing influence of careless giving. He gave away money with little thought as to whether those who received it were deserving. His manner of bestowing gifts caused him not only to use the money given him from the general treasury but also to use war funds, lottery funds, the sinking fund and to give orders upon the bankers. The public officials had to wait for their pay and the business of the government was retarded while the unworthy who received gifts lived in luxury. The Italians have a proverb: "So good, he is good for nothing."

Many beggars obtain money under false pretenses. They have some pitiful story which they relate and by arousing sympathy they hope to secure gifts. Not many are beggars from necessity. The beggars and tramps are the gypsies of America. They like the free life, the freedom from responsibility and the change in going from place to place. Although the sentiment of the country at large is changing toward tramps and beggars, and there is not so much careless and thoughtless giving, yet there is given more and more each year to various phases of charity.

The Extent of Charity. For a number of years the notable

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gifts in our country have been about one hundred millions of dollars annually. In addition to these large gifts by the very wealthy there has been given a like sum in small amounts each year. With the development of business which we may expect in the United States, the total of gifts will probably increase. But with all this giving what has resulted? Are there fewer poor people? The main causes of poverty are inefficiency, drunkenness, shiftlessness, ignorance, premature marriages, high cost of living and low wages paid factory and store employees, but most of all, the unsanitary and crowded tenements of our cities. It is to these conditions that the Twentieth century philanthropist should turn his attention.

The object of charity should be its own extinction. Not many years ago a young man was asked to resign his position on a certain Charity Board for advocating such a principle. Today this opinion is accepted unanimously, so that any one taking up philanthropy as a vocation has more to do than merely disburse money.

Philanthropy as a Profession. The field covered is large and includes housing reform, child labor, prison reform, improvement of social conditions, beautification of cities, prevention of tuberculosis, welfare work in manufacturing plants and stores, employment of young girls, safety devices and guarding machinery, playgrounds, labor legislation, etc. With so varied a program to carry out, philanthropy has become a profession requiring experts to handle it. It is as highly specialized as the law or medicine. The day has passed when "any one can do charity work." In the first place, a specialist in philanthropy should be a keen business man in order to handle the large sums of money which are given. He should also be a sociologist that he may have a scientific grasp of his problems. He should be diplomatic and sympathetic that he may be able to deal with people. There

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are a large number of good positions in expert philanthropy that are difficult to fill because there are so few competent persons trained in the new science of helping the poor.

Overlapping of Work. One of the problems facing the new philanthropy is to provide some method by which the work of various organizations may be unified so that the great waste caused by overlapping may be avoided. By the unification of charity organizations the cost of maintaining offices would be greatly reduced.

Modern Charity. The modern consideration of charity must note the causes of poverty and seek to remedy them; must see the relation existing between housing and disease and crime; must take into consideration the fact that a living wage must provide something for growth and happiness as well as for the bare necessities of life; and it must realize fresh air is as necessary for life as food. Finally, it must have as its aim to make every child efficient. In other words, philanthropy is no longer satisfied with the doling out of bread to the poor, but it has taken as its slogan that every man, woman and child is entitled to live—to grow and develop—to work and to play.

A mother living in a tenement appealed to a charity board for aid. It was found that she was making a living by sewing baby dresses for which she received forty cents a dozen. By hard, incessant labor she could finish six a day and thus earn twenty cents. On this she must feed and clothe herself and child, buy fuel and light, and pay rent. Should it not be known why this woman has to work for twenty cents a day? Is it her fault, her employers' fault or due to economic conditions? Whatever the particular cause in this particular case may be, the burden of the blame lies upon the indifferent public. As long as no one cares, sweatshops will be filled to overflowing with downtrodden, inefficient workers, our tenements will still remain the breeding places of disease and crime, and many of the chil-

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dren of our land will have their bodies and souls dwarfed by forced labor in mills and mines. These conditions are not necessary, and can be changed when the people say they must be altered. Public opinion can demand an investigation and cause to be made an honest attempt at reform. It has been said, "The hardest task, then, to which the New Philanthropist addresses himself is the problem of educating the educated."

In Utah, there is a pension law which provides for the support of widows who have children to rear and who are without funds. This makes possible a mother's care, which is of infinitely more value to the child than training in some state institution. The care of mothers and children is carried on in a systematic way in New York. When the state holds a family together, it has done a worthy service, for in this way it can produce for itself the best of citizens. Kansas City has a City Board of Public Welfare which aids its people in a great variety of ways. Prisoners may be cared for at its municipal farm; a rock quarry is operated where men can earn up to two dollars a day; a municipal pawn shop is conducted where a low rate of interest is charged; a free legal aid bureau is in operation and the unchaperoned at dance halls are investigated. This Board is aiding the semi-helpless in practical ways. When the charities of a city are reviewed by such a board those who are not justified in asking gifts are discredited because they cannot secure its approval.

QUESTIONS

When possible secure answers from those engaged in charity work.

1. Would it do for all people to sell their goods and give them to the poor?

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2. Is it desirable that no gifts be made?

3. Are charity balls first-class means of raising money for charity?

4. Give at least four causes of poverty.

5. Name at least four forms of charity on the part of the government.

6. Do you approve of government charities?

7. Should the state pension the poor who have been disabled in industry?

8. Should the state pension poor widows that they may educate their children at home?

9. Is extravagant expenditure of money a form of charity?

10. What is the most important ideal found in modern philanthropy?

11. Is it charity to give a dinner party and invite a few who are not popular as guests?

12. Is there need of individual charities?

13. Give an illustration where a charity might be better managed if gifts were made to an organization.

14. Why should charity workers be interested in economic conditions?

15. Ought the state to protect its citizens from tramps?

16. Why should charity workers be interested in industrial education?

17. Why should charity workers be interested in religion?

18. Why does thoughtless giving have a harmful effect?

19. What advantage in a personal gift?

20. Is it charity to associate with the unfortunate that they might be helped by personal contact?

21. Why are specialists needed in charity work?

22. Why should charity workers be interested in places of amusement?

23. Are we under obligation to give to professional beggars?

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CHAPTER XXI

THE CRIMINAL

When Persons Are Judged As Criminals. The faults committed by criminals fall into two general classes: crimes against property and against persons. Penalties have grown up in connection with the abuse of another's property because of its worth to him. To have stolen a man's food, or bow and arrows, or clothing, may have meant to have left him handicapped and to have deprived society of his service. The penalty for the destruction of life is severe because of the worth of life to society and to the person himself. As far as this world is concerned, when life is destroyed its possibilities end. Every life has been largely the product of social forces, and society has a right to its service. Men guard the things that are of worth, and punish those who trangress the laws of correct behavior which they have formulated. Why should I not break my neighbor's window glass? Why should I not use the vegetables from his garden? Why should I not burn down his barn as a means of amusement? Why should I not drive away his cattle? Why should I not harm his son in anger? Why should I not shoot him as I would wild game? Because his property is of worth to him, and with it he is of worth to society, and because a man's life is of value to himself and of great value to society. The criminal is a disturber of worthy social relations.

If all real criminals were counted, our list of criminals might be greater numerically than it is at present. A hangman's rope or prison cell is the reward today of many who in the time of Ulysses or of Abraham might have been heroes and in places of power. We abhor carnage and murder, and yet hardly pro-

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test when workmen are mangled by unsafe machinery. Jean Val Jean was sent to the galleys for stealing a loaf of bread, but land-grabbers are called shrewd business men, and to water stock is a wise business trick. Many barons of the middle ages were brigands, and many honored sea captains were pirates. The society lion of a past age drank until he slipped under the table. The jovial, respected tavern keeper of that day would now be a victim of the criminal code. When laws alter, criminals are created.

If we were to define the criminal class, we might say, [1]"it consists of all those who from physical deformity, mental incapacity, or moral depravity are either unable or indisposed to regulate their lives in conformity with the laws which have been enacted for the welfare of the community in which they dwell."

Types of Criminals. Professor Ferri suggests that there are five kinds of criminals: Criminal madmen, born criminals, criminals by contracted habits, occasional criminals, and criminals by passion. No class can be strictly isolated, and each has many representatives.

Criminal Madmen. Many crimes are committed by those who are idiotic, epileptic, or insane. President McKinley was assassinated by an insane man who was no more responsible for his act than the sun for shining.

Born Criminals. Born criminals are the victims of heredity or a corrupt social environment, who early show a tendency to commit crimes, or who seem naturally to break the law when young. Some are cruel, apparently having little sense of what pain means to others; others are cunning, stealing at every opportunity, while others are vain, lying and committing petty or even gross crimes.

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[1]The Science of Penology—H. M. Boies, pp. 17-18.

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Criminals by Habit. The habitual criminal may be closely related to the born criminal, in fact, may merge into the latter.

Havelock Ellis, quoting M. Joly, tells how a woman with a tendency to crime may grow to become a thief. He describes two persons who learned to steal in the great shops of Paris. [2]"From a gallery one sees a woman—rich or well-to-do—who buys a certain number of objects and pays for them; but without asking permission she takes some little, almost insignificant object—a little ribbon to fasten a parcel, a more commodious paper-bag. No one would say that she is stealing; no one would think of speaking to her or disturbing her. But she is observed and even watched, for one expects to see her again some time after, taking, as she walks along, say, a flower worth a few centimes. A little later she will appropriate an article of greater value, and henceforth she will take for the pleasure of taking. The inclination which in the beginning had in it nothing instinctive or fatal, will grow as all habits grow. Another time a woman who has no intention of stealing, but whose conscience is probably elastic, grows impatient at the delay in attending to her wants. It is let us suppose, a purse worth ninety-five centimes, and the shopman is busy with purchasers of more expensive objects. Suddenly the woman yields to a swift temptation; she does not wish to wait longer, but instead of replacing the purse on the counter she slips it into her pocket and turns on her heels without paying. 'From that moment,' says the inspector, *'she is lost;* she will come back to steal, but she will steal intentionally and deliberately.'" The above quotation suggests the way a habit of crime may be acquired.

The Occasional Criminals. The occasional criminal is almost a normal person. Such an offender commits a single

[2]The Criminal—Ellis, pp. 19-20 from H. Joly Le Crime, 1888, p. 269.

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crime, which places him in the criminal class. A woman who would steal bread to feed her children might be put in this class. Again for minor offenses, such as stealing a ride on a train, or lying in such a way as to slander a person, one might be described as an occasional criminal. It is this class which so easily drifts into crime and becomes our habitual criminal.

Criminals by Passion. When greatly wronged, it would be very easy for a man, under the stress of deep emotion, to harm another, to take justice into his own hands and thereby place himself in the class of criminals through passion. To such a person a crime is often a solitary event in his life.

Causes of Crime. There are two causes of crime; the criminal himself and society. Where people grow up in a state which countenances vicious practices, or where the necessities of life are difficult to secure, and where, because of hereditary taint, children are not well born, society is producing criminals. A few of the causes of crime on the part of society can be mentioned, and first we place lax parental training. Mamma's darling who does not have to obey may add one to the criminal class. Henry M. Boies, quoting Eugene Smith, says, "The causes of crime are legion. But if the question were asked what cause contributed more than any other to the formation of criminal character, I believe the students of crime and those who have had practical experience in dealing with criminals in prison would all unite with substantial unanimity in this answer: *'The inefficiency or absence of parental discipline in early life.'*"

Where society fosters a saloon there is a source of crime. All who deal with prisoners recognize alcohol as a cause of crime.

A legal system which permits the postponement of trials and the liberation of offenders against law when they have money to fight, leads to a light regard of law and to the hope of free-

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dom even when crime is committed. Lax enforcements of law causes an increase of crime.

Lawyers, also, who know clients are guilty and use every fair and foul means to clear them are promoters of crime.

Lack of education, poverty, sex, the lust for money, disregard of rightly constituted authority and excessive individualism might be mentioned as added causes to transgression of the law. It has been pointedly said, "every society has the criminals it deserves."

On the other hand, the court has always recognized that the criminal is responsible for his deed. We share with society the responsibility for our acts.

Physical and Mental Traits of Criminals. Certain physical characteristics indicate a tendency to crime. Striking variation in facial features from the normal is suggestive. What has been said of the face may hold of the rest of the body. Criminals often lack sensitiveness to pain and show extraordinary power to recover from hurts. Mentally, they may be characterized in two ways; as stupid, inaccurate and lacking in forethought, and as cunning, deceitful and delighting in lies. Many are excessively vain. Emotionally, they love excitement, hate the monotony of routine work and are swayed by the lower passions. They will not work. A prominent criminal representing his class said he would rather die than labor. They are not irreligious. When questioned as to why they are punished, most of them justify themselves for their acts. The criminal generally sees himself as righteous and society as at fault. They see the world as though it had run amuck. An educated criminal said to Mr. Davitt: [8]"The laws of society are framed for the purpose of securing the wealth of the world to power and calculation, thereby depriving the larger portion

[8]The Criminal—Ellis, p. 241.

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of mankind of its rights and chances. Why should they punish me for taking by somewhat similar means from those who have taken more than they had a right to?" This same criminal said: "Thieving was an *honorable* pursuit." There are two factors which lead to crime; social forces which breed it, and a life developed along the line of criminal tendencies.

Methods of Training Criminals. The old idea of punishment was that a penalty should be imposed for every crime committed. Its purpose was to inflict punishment that the offender might suffer in proportion to the harm he had done to others. With this conception in mind the law made a catalogue of crimes, and the penalties that should be imposed for the crime when committed. This conception is now being displaced by another. The purpose of punishment is now corrective and protective. The state imprisons offenders so that they may not further harm society, and when it has them in charge it seeks to surround them with such influences as will develop safe citizens. This has led to a reorganization of our prison system along almost every line.

We recognize that our physical condition has much to do with our state of mind, and that laziness breeds improper thoughts. When flabby muscles are made firm they act as a mental tonic. Hence, today it is common practice to give the prisoners regular exercise and steady employment at manual labor. This puts them in good bodily condition. At the same time they attend school and are taught the elements of knowledge. Study is also carried on in some trade in which they are interested, so that when set free from prison they have some way of making a living other than by crime. For the more advanced students cultural courses in literature are given. All who seek to re-create character cannot speak in too glowing terms of what religion is able to do for the life of the convict who accepts it. Criminals are people who are pri-

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marily deficient morally, and prison workers recognize that the greatest moral force that can be brought to bear on those in their charge is Christianity.

In contrast with this humane treatment of prisoners we have the long dark story of prison conditions in the past, how men were treated as animals, tortured and starved and left to die in their own filth. One of the saddest stories in history is that of the prison life of the past. Its horrors cannot be appreciated by us. And such conditions exist in part in some of our prisons at the present time.

The character of the warden of a prison is important in reformation work. A strong leader and one liked by the prisoners and attendants is very desirable. A weak leader can retard every forward movement.

The prison band and baseball team and library promote morality by providing legitimate recreation.

Advancements. When society made distinction within the criminal class itself, it was bound to be only a matter of time until there would be differences in the treatment given them. We pointed out at some length in the beginning of the chapter the different types of criminals. These types at once suggest a variety of penalties. The criminal madman should be placed in an asylum and kept there until cured, or until death. Born criminals should be placed in an environment favorable to their correction. Those that are criminals through feeblemindedness should have the care of specialists, and as much as possible should be done to develop them along the line of manual labor. Habitual criminals should receive the same special care, with a view to their cure. If a criminal of the last class is not cured, he should be restrained, even though the first offenses were minor ones.

It is a question whether the occasional criminal should be imprisoned for the first offense. Prisons as now organized are

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places where vice and crime are taught. To place such persons with the vicious, whose lives have been criminal, is to tempt them strongly to become like their associates. Prominent prison officers deplore the fact that the jails are schools of crime, yet they acknowledge it is true.

The Indeterminate Sentence. The indeterminate sentence is coming into favor. This means that no fixed penalty is imposed, that the prisoner can reduce the time of restraint by good behavior, and that when competent persons judge it is safe to release him the prisoner may be paroled. The parole means that during good behavior he will not be molested, but in case of another crime, or failure to report at regular intervals, he will be returned to prison to serve his time. The indeterminate sentence has been tried with success at Elmira.

Asylums for Drunkards. Habitual drunkenness is a disease, and the state should have the right to take charge of habitual drunkards and restrain them until cured. If it should become evident that there is no cure for some of them, it might be for the best interests of society to restrain such permanently.

Society should have the right to restrain from marriage persons afflicted with such diseases as idiocy, insanity, scrofula, tuberculosis, leprosy, weak-mindedness, etc. . . . These diseases lead to lack of physical, mental and moral health and, hence, to crime.

Simplification of Legal Procedure. There is need of such reform in our legal system as will make possible an immediate and just trial. When money will not set men free and when the administration of justice is swift and certain, there will be less cause for mob violence.

Group Crimes. Because of changed social conditions a new class of criminals has grown up in our midst who are not yet recognized and placed in their proper class. The new order of crime is not directed by an individual against an individual, but

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by a corporation against society as a whole. We put in jail the thief who steals a sack of flour, but a corporation may steal coal fields, water rights, timber lands, and city franchises and may not be brought before the court for punishment. A man may neglect to put protective devices on his machinery and kill and maim hundreds, but if he, personally, cut off the hand of a man, he would have to go to jail. He may neglect to put proper supports in a mine, and because of it people may die like rats in a trap, but if he shot a workman, he would probably hang. We do not always punish commercial crimes against a group by a group, for they often are not now recognized as crimes. But as a new sense of right and wrong grows up in connection with these apparently impersonal crimes, which are sins against society by corporations, the true enormity of such acts will become apparent, and adequate regulations will be made by law.

QUESTIONS

1. As most criminals justify themselves for their acts, does their attitude clear them of guilt?
2. What sort of treatment should be given the criminally insane?
3. What sort of treatment should be given the born criminal?
4. What sort of treatment should be given the habitual criminal?
5. What should be done with the criminal who, when liberated, at once commits another crime?
6. What idea now is taking the place of the conception that the penalty is a punishment for a fault committed?
7. Society is perplexed in dealing with what great class of new crimes?
8. Why is the indeterminate sentence of the criminal best?

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9. Would it be right for the state to put habitual drunkards in asylums for inebriates until cured?

10. Why should it be just to prohibit the marriage of weak-minded persons?

11. If an insane person commits murder, should he be judged guilty of crime?

12. If a person is raised in evil surroundings is he guilty if he commits a crime?

13. Why is the first step in crime so important?

14. Why can we say, "criminals are created when new laws are made?"

15. Is a man who has been greatly wronged a criminal if he takes the law in his own hands?

16. Why are many parents responsible for the fact that their children become criminals?

17. Does the use of alcohol lead to crime?

18. Why does the "minimum wage" bear on the decrease of crime?

19. Why are the courts sometimes responsible for causing crimes?

20. Why can we say, "society has the criminals it deserves?"

21. Can a criminal place all the responsibility for his crime on society?

22. Where would you class the head of a great corporation who gave thousands to charity and left his machinery without safety devices, so that many men were injured and killed?

23. Where would you place the department store manager who paid girl clerks less than living wages and thereby forced them to lead immoral lives?

24. If asked to testify before a court to a crime you have witnessed, you do not think you are doing wrong in telling the facts? Why then, do some consider it wrong to tell the school authorities the facts about a fault when requested by them?

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25. If you aid a criminal, are you an accessory to his crime?

26. If you fail to prevent crime when possible, are you accessory to it?

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CHAPTER XXII

THE SALOON

Growth of the Prohibition Movement. It is difficult for one generation to project itself into the atmosphere of the preceding generation. It is still more difficult to appreciate the life of a century ago; and it is no wonder that there is a distinct shock when one hears for the first time that in the early years of our national existence drinking was so common that at all conferences of ministers certain sums were set aside by the church at large to supply them with spirits. Certain it is that no wedding or funeral, baptism or ordination, business deal or party, was complete without the cup. A caller before leaving the house was asked to take a drink. To refuse a drink was almost an insult. Farmers furnished liquor for the men in the fields so they could work faster and stand the heat better. It was believed by all that whiskey would keep one warm in winter and cool in summer. It was a common saying: "Strong liquor makes strong men." Every family had its store of liquor or bought it for daily use from the grocer. To drink together was a sign of friendship. This custom still prevails in Germany. It is but recently that the Kaiser issued an edict by which people were permitted to drink his health in water. Up to that time it was considered obligatory to drink the Kaiser's health in liquor at every gathering.

At the close of the Revolutionary War the excess of drinking reached its climax. This may have been in part the result of habits formed by the soldiers during the war, and it was partly due to the effects of French skepticism.

The first intimation we have of any remonstrance against the

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universal custom of drinking as freely as one wished, was the publishing of a paper by Dr. Rush, of Philadelphia, entitled "An Inquiry into the Effects of Ardent Spirits on the Human Body and Mind." This was written in 1785. The article carried a great deal of weight, as Dr. Rush was a man of prominence, being one of the signers of the Declaration of Independence. Notice that he confined his subject to "ardent spirits." As far as outward and tangible effects are concerned the paper seems to have accomplished nothing, but it certainly must have set people to thinking. Soon afterwards men began to ask others to sign pledges which included only abstinence from the stronger drinks. In 1808 the first temperance society was organized at Moreau, New York. The number of charter members was forty-seven. The pledge included abstinence from the use of ardent spirits except in case of sickness or at public dinners or at communion.

There is an interesting fact to be noted in connection with the signing of pledges in the early history of the temperance movement. Attention has been drawn to the fact that at first people were urged to refrain from "ardent spirits" only. Later it was seen that this did not suffice to keep people from becoming drunkards—that the taste of a beverage containing only a small per cent. of alcohol led to a craving for the stronger drinks. So a further step was taken to pledge people to abstain from all intoxicating drinks. To distinguish the first class from the second the letter "T" was placed after those who took the "Total" pledge. So it came to be that one who did so did it T-totally, or became a T-totaller. Thus we have the word "teetotalism."

Up to the time of the War of 1812 the progress of temperance reform had largely been the work of individuals, but at this time the churches began to take a definite stand and lend the weight of their influence to the cause. Still the temper-

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ance movement, as we know it, was merely incipient and such a thing as Prohibition was unknown. The beginning of prohibition was due to Neal Dow.

Neal Dow was interested in a young man, a friend who was addicted to drink. He was able to secure a position for him conditioned on his keeping sober. The young man was obliged to pass a store where liquor was kept and he was unable to resist the temptation to take a drink. Of course he soon lost his job. Mr. Dow, out of sympathy for his friend, went to the store keeper, stated the case and asked him, on account of the peculiar circumstances of the young man's position, if he would not cease to supply him with liquor. The dealer heard him quietly and then said that if Mr. Dow would mind his own business he would take care of his. Mr. Dow left the place vowing that the traffic in liquor should be driven out of his town. In this way the prohibition movement was started.

The Internal Revenue Act. The most important action of our government in the history of the saloon was the passing of the Internal Revenue Act of 1862. By this act the United States government placed a tax not only upon every gallon of liquor manufactured, but also upon liquor and beer dealers of all kinds—brewers, distillers, rectifiers, wholesalers and saloon keepers, including groceries and drug stores where liquor was sold. The effect of levying a heavy Federal Tax on the liquor business was to cause a cessation of the promiscuous selling of liquor and to concentrate the trade in saloons. The brewing industry was but in its infancy. Now it began to be the business of brewers to help the saloons draw trade. Gradually the saloon ceased to be a business run by an individual and became a branch of a great monopoly. It is said that brewers support financially about eighty per cent. of the saloons in our cities. Business is often conducted on the basis

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of having the demand for goods create the supply, but the breweries are not satisfied with supplying the demand. They are creating a demand for more liquor by forcing their trade. Their agents are busy hunting places in which to locate saloons. Wherever there is a foreign settlement there a saloon is established and a man of the same nationality is made the saloon keeper. The brewery secures the building and puts in the fixtures and attractions. All the local proprietor needs is a capital of two hundred dollars with which to purchase liquors and cigars. He receives a commission on the liquor sold. By this method the breweries have located more than three times as many saloons in many communities as would otherwise be there.

The Amount of Liquor Consumed. So many figures are given as to the enormous extent of the liquor traffic that one is liable to be dulled by the repetition of them. Enough money is spent each year to build six Panama canals. The two billion dollars used for drink would solve for us about all our great social problems, such as poverty, education, and wholesome amusements. Where labor receives about one dollar out of every five dollars worth of boots, clothing, and furniture sold, for the same amount of liquor sold it receives only between five and twenty-five cents. The enormous sum spent upon liquor shows how deep is the desire in life for that which gives pleasure, even though the enjoyment be but temporary.

The Saloon as a Social Center. The homes of many men lack special pleasures and pleasant forms of recreation, and when they return from work at which they have been on a strain they desire relaxation and some kind of amusement. Members of the family have not cultivated ways of entertainment at home and, because there is nothing there which especially attracts them, they go to the saloons. There they find

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plenty of light, music, companions, games, and conversation. There are the latest reports from contests of sport. There each man is a good fellow. There every thing incites to a gratification of desires. Nowhere in the world is there such democracy as in a saloon. There is no respect of persons. All, rich and poor, meet on the same footing.

The saloon is primarily a social institution. It has been called the poor man's club. This is a day of clubs. Men seek the association of their neighbors. The rich man has his club where he may relax and spend the evening. To the poor man who feels that he cannot pay for a club house, the saloon is open. But a question here arises: How can the saloon keeper make money, and yet pay such a license, from the sale of drinks to the very man who cannot afford a club? There is something about eating and drinking together which binds men to one another. This is one of the strongholds which the saloon has, as it furnishes men an opportunity to gratify this social craving. It is because prohibitionists, now destroying the saloon, are also abolishing these social centers that those who frequent the saloon dislike all temperance workers.

The Saloon and the Defeated. The saloon appeals to another class of people—the down and out. What a temptation to those who feel defeated and broken in spirit to take a glass and forget their troubles; to live happily for a few hours; to repeat the dram at more frequent intervals until the will is broken and the man lives continually under the influence of liquor.

If some drug were imported from South America which would cause men to behave as though they are drunk, there would be a vigorous protest against its use, and its importation would probably be prohibited. Because drunkenness is common in many places no outcry is raised against it. The Federal government has taken action against the use of morphine

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and cocaine. Both are strong stimulants and are useful as medicines. But Federal action has not occurred, prohibiting the use of liquor except for medicinal purposes.

Alcohol appeals to many men who have abnormal appetites. That is, there are people whose nervous system is so constituted that mild stimulants do not seem to affect them. They long for something which will satisfy their craving. To such a class the saloon ministers.

So much has been written on the harmful effects of alcohol upon the individual that it is proposed in this chapter to limit the discussion to the social evils of the saloon as an institution.

That the use of alcohol weakens bodily strength, ofttimes destroys family life, unfits for citizenship, and leads to irreligion, is common knowledge.

The Aim of the Prohibitionists. It is only the visionary who dreams that abolishing the saloons will cause at once a cessation of individual drinking. It may be a long time before every one has ceased to drink, but what prohibitionists are aiming to do is to take away the temptation of open saloons from the coming generation. As long as in many places it is impossible for boys and girls to be sent to town on a simple errand without passing from seven to eight saloons, and getting the odor from the open doors as they pass, and seeing groups of blear-eyed citizens staggering along or an occasional hiccoughing drunkard who laughs and talks to himself like a half-witted fool, so long will many youth become accustomed to the saloon and grow indifferent to its real character. "Let the old men go, but save the boys" is the slogan of every temperance worker. The boys can be saved from drunkenness only by removing the cause. How proud we ought to be that in parts of our country, at least, there are grown up young men and women who can say, "I have never seen a drunken man in my life."

The Attitude of the Saloon Toward Law and Politics. The

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paying of a tax does not necessarily give extra privileges but the saloon by reason of its high license has assumed many privileges. It has been one of the assumed rights of the saloon to keep such laws as it chooses and to disregard others.

The National Advocate, a liquor organ, says: [1]"In our meetings the saloon men merely demand the right to defy any man who shall impose upon them any law that is against them. Such laws ought to be defied; they should be trampled in the dust; and if they cannot be revised, then we say it is time to become anarchists."

From the same paper, "We agree with the narrow-minded people of the State of Ohio that the Sunday ordinance is a law, but, like the slave law, it should never have been made, for this glorious country is supposed to be one of freedom."

These two quotations show the spirit in which many a saloon keeper carries on his business. He claims the right to do as he pleases in spite of the laws of the country under whose protection he is living. Could anything be more criminal or anarchistic than this?

The saloon claims the right to control politics by placing men in office who are favorable to its interests—not necessarily men who will support the government and who will see that the laws are obeyed. The subverting of justice and overthrowing of law and order are the national outcome of such corrupt practices.

It is a well-known fact that the use of liquor blunts a man's moral sense and lowers his sense of honor so that he becomes an easy victim of bribery. The saloon interests exploit this weakness to gain votes. It is a common custom for them to hire men who will register at three or four different polling places in the same city under assumed names. Tramps, thugs, gamblers, and

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[1]The Saloon Problem and Social Reform—Barker, p. 62.

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criminals of all classes become the tools of this great monopoly.

The Saloon and Criminals. The saloon gathers around itself as a center many criminals, gamblers, and immoral persons. Those who have charge of prisoners realize that alcohol is the most conspicuous cause of crime. Investigation of the prisoners in any institution will show that almost all use liquor, and many suffer from delirium tremens. The police records of a city will show that almost all crimes are the results of intemperance. The extensive police system of the city is used almost exclusively in watching and caring for men, women, and children addicted to the drink habit.

While a town may gain some revenue from licensing saloons, their presence also causes it to incur added expense.

There has grown up a strong sentiment in the South against the use of liquor. This has been due in part to the fact that the use of liquor has incited the negroes to commit crimes which otherwise would not have occurred. The people of the South realize that liquor must be kept from the negroes if crimes are to decrease, and riot and bloodshed are to be prevented.

The decorations in a great many saloons are such as encourage immorality, and their influence upon those who frequent such places is often very demoralizing.

Reform Organizations and Measures. The several agencies especially forceful in overcoming the power of the saloon are (1) the well-known W. C. T. U. which, by arousing public sentiment and by introducing the study of the effects of alcohol on the body into our public schools, has done wonders toward the overthrow of the liquor traffic; (2) the Anti-Saloon League which has sought to unite men of all faiths and politics in electing to public office men who would see that the laws were obeyed particularly those in reference to the saloon; (3) legislation, either national, state, or local. Many favor local option on account of its greater pliability and because, being localized,

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it is more democratic, each section deciding its own policy. State prohibition has been greatly handicapped by lack of Federal support but the passage of the Webb Bill in 1913 makes it a crime to ship liquor into a "dry" state. The forces working in behalf of prohibition are now seeking to get the Federal government to prohibit the use of liquor. There is a strong sentiment in Congress in favor of national prohibition. There has been considerable use of liquor in dry territory. Considerable has been said about its use in Kansas. The following clipping from the Kansas City Star voices the sentiment of many regarding the use of liquor in dry territory:

"Yes, a man can get whiskey and get drunk in Kansas if he's bound to. It may be true that some men who are bound to will drink more out of a bottle than they would over a bar. But, you see, when a man reaches the stage where he is bound to have whiskey or bust, you can't do much for him anyway. And if you ask that man he'll probably tell you that he got his whiskey habit from visiting saloons for sociability. It's the boys we are thinking of. We believe a normal boy isn't very apt to get a whiskey habit out of a bootlegger's bottle. Nine times out of ten, if he gets the habit at all, it will be by dropping into a saloon with his friends for a social glass."

Many people believe that the only way by which the use of liquor may be finally stopped is through national prohibition.

The Y. M. C. A. has done a great work among young men in providing a healthy, clean, social life, and a place to spend their evenings where liquor and gambling are not known.

But the Y. M. C. A. appeals more particularly to the clerical class and railroad men and these two classes do not by any means include all who need some substitute for the saloon. Coffee houses, reading rooms and bowling alleys have partly solved the problem but are deplorably few in number by comparison, and close much earlier than the saloons. It will always

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be difficult to fight the saloons by substitutes for any substitute lacks the allurements of evil which the saloon has. This was shown in the failure of the Subway Tavern, a clean saloon, containing none of the objectionable features mentioned in this chapter, which was opened by Bishop Potter and other notable men in New York. The Tavern lasted only thirteen months at the end of which time it was forced to close its doors, which were subsequently re-opened by a "regular" saloon keeper.

The European war has brought the nations engaged in this gigantic struggle to the conclusion that the use of alcohol hinders their fighting efficiency. The leaders in all these countries are strongly in favor of the discontinuance of the use of alcohol, and Russia and France have prohibited its use. One of the marked blessings resulting from this conflict is the world-wide sentiment which has developed against the use of liquor.

Business men are now discriminating against employees who use alcohol. An encouraging sign of the advance made in the temperance movement is that large moneyed interests are realizing the economic waste which arises from the liquor habits of their employees. As a result about ninety per cent. of railways, seventy-nine per cent. of manufacturers, eighty-eight per cent. of trades, and seventy-two per cent. of agriculturists discriminate against employees addicted to drink.

In our cities there is a crying need for more public conveniences such as rest rooms, toilet rooms and public drinking fountains, and places where a man may eat his luncheon at the noon hour without going to a saloon to keep warm in winter and cool in summer. It is said that in one city the establishment of a public fountain closed two saloons. Recently a large factory in the West decided on economic grounds to furnish a room where its employees could eat their lunch and obtain a cup of coffee free. As a result the four saloons located, one at each of the four gates to the factory, were forced to close. Another

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factory opened a small building where there was an ice chest and where ginger ale and similar drinks could be had by placing three cents in the slot. This also resulted in the closing of a nearby saloon.

A great foe to the open saloon is the wise mother who by making the home a happy club house for her son has provided the most efficient substitute for the saloon. In many places the only social life outside the home is the saloon.

QUESTIONS

NOTE:—Secure answers to the difficult questions in the following list and read them in class.

1. Can a corporation afford to put a fine machine in the care of a man who drinks?
2. Has society always been violently opposed to the saloon?
3. Do those who advocate prohibition seek to cure the habitual drunkards?
4. What are they attempting to do through prohibition?
5. What is the general character of the pictures found in the saloon?
6. Would a young woman show good judgment to marry a man who was a moderate, yet not an habitual drinker?
7. About what portion of the criminal class give drink as the cause of their own down fall?
8. What is the general attitude of the saloon toward the laws which govern their operation?
9. Why have saloons gone into politics?
10. What are some of the substitutes that are taking the place of the saloon?
11. What women have gained prominence through the W. C. T. U?

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12. What is shown about the character of the saloon by the fact that it serves as a center for criminals in our large cities?

13. What men are prominent in the Anti-saloon League?

14. What is the attitude of railroads toward men who use liquor?

15. What do the physiologies say concerning the effects of alcohol on the body?

16. What do they say about its effect on the mental and moral powers of people?

17. Is there need of public drinking fountains in our cities?

18. Is the government justified in taxing liquors for revenues?

19. What is the attitude of the breweries toward the number of the saloons?

20. What is the attitude of the Y. M. C. A. toward the use of liquors?

21. Is it right for a man having a family and receiving an average salary to spend a large portion of his earnings on drink?

22. Would you care whether an engineer was slightly under the influence of liquor?

23. Has the saloon value as a social center for men? Why?

24. Is it a small matter whether a boy takes his first glass of liquor just to be a good fellow?

25. If a man desires to do so why should he not throw away his life in drinking?

26. Why make a saloon pay high license and not a grocery store?

27. Why do unsuccessful people gather at the saloon?

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PART VIII

PSYCHOLOGY

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CHAPTER XXIII

MENTAL HYGIENE

When we speak of health, we generally think of the body, but it is just as true that the mind may be weak or strong, efficient or inefficient. As there are a few definite laws of bodily health, so conformity to a limited number of the laws of thought gives intellectual health.

Perception. A contractor in building a house is careful to lay a good foundation. With a solid support he can advance the work. In building sky scrapers, the base is put down two or three stories under ground. The foundations of the mental life are the things seen, heard, felt and touched. Helen Keller was backward in acquiring an education because she could secure knowledge of things through only one of the senses, that of touch. There is a consciousness of certainty and familiarity which comes to the individual who has reveled in sensing things. Those who have not done so in their early years feel the world somewhat strange and unreal; they are always more or less suspended in their thinking. To possess mental health, a person should gain as many different experiences as possible through the senses—see things, handle things, hear things, and taste things. Out of this close contact there will come a sense of ownership. This will be your world, not the world. Warm water in a creek will be a good place in which to swim; a dead tree will be good fire-wood; a plow will mean the moist soil that turns from it; wheat will mean a harvest, a mill or baking; a base ball bat will be something that cracks against a ball; and a hammer will be a tool that sinks nails into wood. We need to know the use of common things. A girl

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who never had her fingers in flour, making bread, does not know dough. The foundation of a healthy mental life is a knowledge of things and their uses.

Attention. Most of us know what it is to have an alarm clock go off, then surrender ourselves to a half-wakefulness. We are dozing, and attention is not very apparent. Should we look at the clock and see it is only thirty minutes until office time, the time element would stand out clearly and vividly to the exclusion of other things and we would be paying attention. This concentration of thought means a great deal to us.

A dog's world may run through his mind like the films of a moving picture. It may generally be directed by the whole outside world, but we cannot afford to notice everything and squander our time on details. We have found it of great profit to note one thing after another, or at least a very few things at a time. Our eye is on the ball when it leaves the bat and most of the players are forgotten. We get the fine points of the game by being able to disregard all else for the moment. That insurance man who tries to promote his business and ponders politics and poultry at the same time, will accomplish little. A fine art of forgetting most things and attending to a few things enables us to forge ahead.

The singing of familiar songs gives us pleasure. But when an artist renders the same music, a thousand hidden and subtle beauties come out, for, through her interpretation, attention is making posible a great variety of discriminations. If we have no interest in athletics, an eleven-foot pole vault will not be noticed, but if our interest is keen, we shall pick it out at once. The business man interested in real estate will appreciate bargains, while those less concerned will not note them. The successful merchant attends to what people want and supplies it. The unsuccessful business man fails in careful discriminations

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because he has not paid attention.

Some people think that concentration means to look wisely at a book and repeat over and over: "The Declaration of Independence was signed July 4th, 1776." By concentration, they mean drill. Concentration means working hard and keeping within bounds. When a football player dodges all over a field to escape his opponents, or a history student uses July 4th as a point of departure, relating the events that preceded it and followed it, there is concentration. It is the art of thinking rapidly inside one field. When ducks are shot there is a chance with each of the small shot used. Many ideas bearing on a subject and related will probably lead to the conclusion desired. Concentration is like dancing—there is variety in unity. Variety gives interest to a subject and unity enables us to reach a conclusion.

If there is a relating of old and new ideas there will be a growth in thought. Successful thinkers concentrate, that is, they reason about a problem, they look at it in many ways that they may be able to see it in the right way. They are not mentally lazy.

Habit. The difference between a carpenter and an amateur driving a nail is just this,—the carpenter has repeated the act so many times that it is easy. The same is true of our thoughts. It is quite a task when a child starts out to remember three and four are seven, but he keeps at it until it is easy for him. He forms a habit of thinking. A good habit makes work easy and gives time to think about something else. When a child starts to write, all he can consider is the form of the letters; but later he can think of what he wishes to say and the letters take care of themselves. If the habit of writing is not well formed, it interferes with his thoughts. When we recall that ninety-five per cent. of our acts are habitual, we can see the large part that habit plays in life. Our multiplication table should be an habit-

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ual way we have of dealing with things. The tipping of our hats, our manner of speech, and methods of work should be nearly automatic. The successful physician notices many diseases immediately because he has certain habits of observation. The expert telegrapher is such because of fixed ways of thinking and acting. Let us hand over to habit as many of the activities of life as possible, that we may be free to deal with new problems.

There are certain principles that aid greatly in forming habits. The person who wishes to acquire a new habit should think clearly what he is going to do, and repeat the action which he desires to become habitual. If he is trying to pronounce a word correctly, let him think of its correct sound and say it over and over. It will become easier and easier until he does not notice it. If a person desires to break habits of incorrect speech, he should think clearly of the new phrases which he wishes to use, and repeat them without interruption. Then the new habit will take the place of the old. Suppose he is required to commit the Preamble to the Constitution and he knows it incorrectly. First let him get the correct form clearly in mind, then repeat it thoughtfully and shortly he will have it as it should be. Two things are important in habit formation—clear thinking, and repetition without failures. If one's thought is not clear, his habits will be slovenly. Good mental habits make it possible to respond quickly and successfully when decision is necessary.

Memory. A politician who cannot remember names is handicapped; a banker who cannot hold credits in mind is inefficient; and a merchant who cannot recall prices will fail. They need to memorize. Persons often recall events that happened about the same time or in the same place or were recent, or vivid, or repeated; but the best way to cultivate the memory is for them to think about the problem before them until they understand it. It is hard to commit a theorem in geometry, but

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if what it means is understood, it can be recalled in substance. The definition of a triangle can be forgotten but if what is meant by the definition is clear, it can be given in substance later. There is no royal road to a good memory. Memory devices are not a permanent help. Those who think, remember. Think at the time information is obtained and at the time it is wanted again. Complete attention to each task as it comes and close attention at the time of attempted recollection will probably do more than anything else to produce a good memory. This is because that which is attended to is related to other things, and vividly impresses the mind. When it is wanted again it is easily recalled because it has left a deep impression and there are paths which lead up to it. The pupil who looks out of the window, or at the blackboard and the scholars, and attempts to study at the same time, probably cannot remember the lesson. A lot of material has been woven into his thought apart from the study and when he tries to recall it, these unncessary thoughts come up, because he has built them into his lesson. Then he says: "My memory is weak," when, in fact, his habits of thinking are poor.

People think about the things in which they are interested. This is why the sport remembers the statistics of athletics; the minister, his sermon; and the druggist, the dry Latin names. Interest leads to thought, and these together make a good memory. There are some minds that are like fly-paper,—all that touches them sticks. But these prodigies of memory are rare, and for most people a good memory is possible only by conformity to the principles that have been suggested.

Thinking. Diogenes walked about with a lighted lantern, and when asked what he was doing, responded that he was hunting for an honest man. He could as well have said that he was searching for a thinker. In reflection all our resources are used in trying to solve new problems. Leaders reason and the

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mass of men follow. A good politician thinks, a good preacher thinks, a good contractor thinks. The difference between the man whose judgment is good and the one whose opinion is worthless is, one thinks and the other does not. There is a saying, "He will go to the heart of the matter," meaning thereby that the matter will have thoughtful consideration. The other conventional statement that "his word is final," means he has taken such thought that his conclusion is the best that can be reached. Thinkers solve new problems, and since society faces many new ones, thinkers are invaluable. Great corporations are searching among their employees for men who are thinking; they are discovering them and recognizing their merit. Whenever a man is found who thinks, he is wanted. Watt thought the steam engine; Edison thought the moving picture, the talking machine and the electric light; our forefathers thought the Declaration of Independence and the Constitution of the United States; Luther thought the Reformation. Men of clear and novel ideas of worth rule the world.

Open-Mindedness. Because knowledge is not something discovered once for all, fixed and unchangeable, it behooves us to be open-minded. A watchman would not let a fire company in to put out a fire until they had battered down the door. When asked the reason, he said his orders were that no one should be admitted. He was a sample of obstinacy and the harm that may come from a lack of thought.

The progress made in all the sciences shows that old truths must be viewed in new ways. A new terminology is needed for these new situations that arise. The word "trust" has a new meaning because of corporations controlling world-wide interests. Charity is no longer a matter of giving alms to the poor. Each field of knowledge grows and modifies itself and demands a willingness to learn. Words are the symbols of concepts and they need to be modified for thoughts are changing.

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There are worthy convictions and stubborn conceits. Many of the troubles of life are due to the latter. Parents and children often divide on matters that are trivial, and things of secondary importance are sometimes exalted into principles. Judgments held in an open-minded way are promoters of happiness and peace. Toleration is one of the finest fruits of human experience.

Readings. The body that is healthy needs good food. To live on unwholesome food is to court disaster. The virile mind needs something worthy of its power. To fill it with the inferior thought of the average daily paper or magazine is to appeal to its lower and passive interests and to lessen its strength. Many an otherwise efficient mind has been spoiled by excessive reading of cheap novels. Its power has been sapped, and work which otherwise would have been interesting, has become flat and stale because it lacked the dash and spirit of a tale of fancy. There should be an advance from the fifteen cent magazine with its sensuous appeal, to the stories in the better grade of periodicals. A wholesome interest should be taken in the ordinary trials and successes of people, rather than in pining for the bizarre and vulgar or the silly sentimental with their depressing influence on the mental life.

Action. Madame Montesorri trains the little children in good habits of thought by having them act correctly. The grades demands muscular responses; the High Schools are branching out with manual training and domestic science. Educators realize that a person never completely has a thought until he has acted on it. To have an idea is like driving a nail through a board, to act on it is like turning over the board and clinching it on the other side. A nail is easily pulled out before it is bent, and an idea is quickly forgotten if we do not act on it. Robust and vivid ideas follow responses; when there is reaction to opinions, thought is clarified and careful, for the

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defects of careless thinking are at once apparent in the work.

QUESTIONS

1. What value has action for thought? Does this suggest any obligation?
2. What do we mean when we say "a man has good judgment?" Is there any obligation here?
3. How does attention bear on one's success in school work?
4. What would you mean by "concentration" in the study of a physics lesson?
5. Indicate some values that come from good mental habits.
6. What relation exists between success in a profession and habit formation?
7. Are we under obligation to train the senses in the kindergarten and lower grades; and if so, why?
8. Why should the use of a thing and the word designating it be connected?
9. What do we mean by concentration?
10. Are we under moral obligations to not read yellow journals and cheap novels?
11. Why does such reading interfere with mental health?
12. What will enable you to hold your attention on a subject?
13. Does a good memory aid us in life?
14. Give suggestions that will aid us in memory work.
15. Is there any needed relation between new problems and thinking?
16. What advantage is there in attending to one thing at a time?
17. Why do we remember things in which we are interested?

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18. Suggest aids to remembering the rules in geometry.
19. Are we under any obligation to think?
20. Why does thinking aid greatly in making a man a leader?
21. Are we under any moral obligation to remember?

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CHAPTER XXIV

EMOTIONAL HYGIENE

Introduction. The last one hundred years has witnessed marvelous advances in the control of the natural world. This has been possible because of the inductive study of nature and the conviction of the uniformity of natural law. In the last few years men have taken up the study of the mind with new zeal. Now they are using the inductive method in research and are conscious that mental facts are also governed by discoverable laws. The titles of such books as "The Hygiene of the Mind," "Brain and Personality," and "Psychic Treatment of Nervous Disorders" show one of the greatest tendencies of our time. Psychologists are aware that the emotional life is orderly, and they know many of the conditions that make for healthy feelings.

Instincts. The chicken knows how to press oil from the oil gland and how to apply it to her feathers. The snake is able to strike, using its grooved teeth and poison sac; the bird can build its nest, and the bee its honeycomb—all without training. When animals act in some useful way without previous experience or thought, the response is instinctive. Acts of this type are almost legion. Man is near to the animals in that he makes more instinctive responses than any of them. A few of the instincts common to men are: Biting, clasping, moving, crying, smiting, imitation, anger, fear, rivalry, pugnacity, curiosity, play, parental love, jealousy, and shyness. Steam is the force within which makes the engine go; instincts are the feelings which drive us ahead. They give us a start. They push us when otherwise we would stop. Stand before

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a building and look up, and note how curiosity will make others do likewise. The instinct of hunger brings us to the table. Pugnacity leads us to hold on just to succeed. Fear causes us to hasten from the place of danger. Parental love aids in keeping the mother at the bedside of the sick child through the weary hours of the night.

But, if we are not careful, instincts will take us out of the bounds of morality. It may have been all right for a man to crush the skull of another with a stone in ages past, but the instinct of fighting must now be expressed in some other way. Today men compete in business for the profits of trade. Anger may cause a man to kill, or to strive for social righteousness. In man, reason must come in and rule, controlling the instincts. Many people think instincts are to be crushed, but they have a right to be exercised when directed by reason. They are not sinful in themselves. Their abuse is a fault. Controlled, they are the great incentives to healthy living.

Healthy Feelings. Emotions are healthy when they arise in connection with an interest in objects and actions. They can be separated into aesthetic, intellectual and personal, as a matter of convenience.

(*a*) *Aesthetic Feelings.* The fine arts may be classified as those of painting, music, sculpture, and architecture. The canvas gives a picture in colors, and those who gaze at it are taken out of themselves in discovering something new. Corot's "The Skylark" stirs the onlookers with its abounding youth, aspiration, and joy. It presents an ideal which becomes an incentive to action. Because of its unity it is a symbol of the perfection desired in life. Stand before the cathedral of Cologne, and feelings appropriate to the object are awakened. Its bulk causes a feeling of awe, yet it does not jar the sensibilities, for here are found proportion in all the parts and unity in the whole. Aesthetic emotions are aroused by the

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grace with which "The Discus Thrower" is poised and the symmetry of the "Winged Victory." Poetry charms because it expresses thoughts in a beautiful way. In music there is a blending of harmonies. A waltz catches and carries the dancers along. Beautiful things affect the emotional life in three ways: they call forth appreciation, inspire to action, and give peace.

(*b*) *Intellectual Feelings.* Thought is concerned with relations. The natural result of discovering a relation is pleasure. When a problem has been solved, or a good recitation has been made, there is satisfaction. There is generally a period of tension or eagerness until the correct result is obtained, and if there is failure it is accompanied by disappointment. When a relation is definitely seen, it is felt to be clear. People are naturally curious and wonder at the things about them. Only a diseased mind takes no interest in things. Those who can find nothing of interest in the world of relations, natural or social, are the individuals who have coddled their personal feelings until they have lost interest both in themselves and the real world. Such persons need separation from their insignificant conceits; also a consciousness of the values that are without. There is a sense of self-control which comes to the educated man, which others do not possess. He feels at home in the world. He knows the causes for conditions and is not confused because he does not understand them. Perhaps the great benefit of an education is this consciousness of personal security and self-possession. As he discovers new connections, other relations are recognized and near and past achievements incite him to further endeavors.

(c) *Personal.* There are also feelings which spring up as people relate themselves to others, such as sympathy, antipathy, pride, humility, love, hate, the sense of right and wrong, reverence, etc. Sympathy may be taken as an example of what constitutes the normal exercise of feeling. Sympathy is having

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another's experience as it occurs to him. If a person wishes to spoil a good appreciation of another's experience, let him think: "How sympathetic I have been," and before he knows it, selfish self-exaltation has driven out a normal appreciation of the other person.

As long as others do not practice evil, we should be tolerant of all they think and do, for life is really significant to them when lived in their own way. Sympathy is the greatest single aid to an accurate appreciation of one's environment. To sympathize with a man who has the toothache is to think how he feels. To think how sympathetic one is, is to blight an otherwise healthy emotion.

Professor James, describing an experience of his own, has pictured for us an attractive case of sympathy. He says: [1]"Some years ago, while journeying in the mountains of North Carolina, I passed by a large number of 'coves,' as they call them there, or heads of small valleys between the hills, which had been newly cleared and planted. The impression on my mind was one of unmitigated squalor. The settler had in every case cut down the more manageable trees, and left their charred stumps standing. The larger trees he had girdled and killed in order that their foliage should not cast a shade. He had then built a log cabin, plastering its chinks with clay, and had set up a tall zigzag rail fence around the scene of his havoc to keep the pigs and cattle out. Finally, he had irregularly planted the intervals between the stumps and trees with Indian corn which grew among the chips; and there he dwelt with his wife and babes—an ax, a gun, a few utensils, and some pigs and chickens feeding in the woods, being the sum total of his possessions.

"Then I said to the mountaineer who was driving me,

[1]Talks to Teachers—William James, pp. 231-234.

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'What sort of people are they who have to make these new clearings?' 'All of us,' he replied. 'Why, we ain't happy here unless we are getting one of these coves under cultivation.' I instantly felt that I had been losing the whole inward significance of the situation. Because to me the clearings spoke of naught but denudation, I thought that to those whose sturdy arms and obedient axes had made them they could tell no other story. But when *they* looked on the hideous stumps, what they thought of was personal victory. The chips, the girdled trees, and the vile split rails spoke of honest sweat, persistent toil and final reward. The cabin was a warrant of safety for self and wife and babes. In short, the clearing, which to me was a mere ugly picture on the retina, was to them a symbol redolent with moral memories and sang a very paean of duty, struggle and success.

"I had been blind to the peculiar ideality of their conditions as they certainly would also have been to the ideality of mine had they had a peep at my strange indoor academic ways of life at Cambridge."

"Wherever a process of life communicates an eagerness to him who lives it, there the life becomes genuinely significant."

Religious feeling is natural. There are many problems in life which are not understood and there is a consciousness of our limitation and weakness under many circumstances. Then men may turn to a Power greater than themselves and in religion gain security, horizon, and hope. The facts of life have made manhood reverent, and rightly so.

Feelings are ordinarily healthy when directed toward things or persons. To be reverent before the moral law or under the stars is natural.

To summarize: Become interested in people and in things. Keep the attention on relations of worth and things of value, and the emotional life will be healthy and it will develop.

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Observation of the worth of emotions shows that they give value to thoughts, making them vivid and personal. Were it not for emotion, thoughts would seem alike, and none would impress us greatly. They would be so many abstract formulations of the mind. What is it that warms the heart when home is mentioned but leaves it untouched by "397,481"? What stirs the patriot when he sees the flag and makes the feet keep time to martial music? Thoughts are set in different feelings and hence are valued as different. Adults never again eat pies "like mother used to make," because the satisfying response of childhood can not again be made.

James-Lange Theory of Emotions. Professors James and Lange have proposed a theory of emotions that has practical bearings. They said, in substance, first, we think; then we react; then we feel. If a man sees a bear when on the street, he is not excited if he mistakes it for a dog, but, as soon as he thinks it is a bear, his muscles stiffen, he holds his breath, and then he is frightened. Or, to use a simple illustration, ask a person to bend over and pretend he is lifting a pail of water. If he tries hard, he can feel the weight of the pail. Now, to show that feeling follows muscular response, let him assume the same position and be careful to breathe easily. Let him relax the muscles of the body and arm, and try to get the feeling of lifting. He will find it is absent. The James-Lange theory of the emotions is quite well established in part, and it bears on emotional health. If there are no adequate ways of responding in different situations, there will be misery, confusion, and embarrassment in the emotional life. If a man does not know how to tip his hat, or use his fork, or write a letter, he will find himself constantly embarrassed. If he cannot react properly in moral situations, business emergencies, and religious services, he is confused and dissatisfied.

Pleasure is the emotional accompaniment of self-realization.

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A healthy emotional life follows a system of satisfactory responses. If a person feels like giving up his seat in a street-car, he should get up; if he wants to pick up a handkerchief that some one has dropped, he should do it; if the walk needs the snow cleaned off, he should shovel it; if the gate needs fixing, he should mend it; and if the lesson needs completing, the student should finish it. It is not profitable to wallow in soft sentiments and never do concrete deeds. The well-known illustration of a Russian lady crying over the characters in a play while her coachman is freezing on the seat outside, is a typical example of strong feeling and a lack of action.* Actions can be controlled and thus feelings can be governed. If a person feels discouraged, let him whistle and sing and shortly he will be cheerful again. If he is ready to give up because the lesson is hard, he can start in and work at it and the feeling of defeat will be overcome. If he is bashful, he can act as if he were not and thus find relief.

Reason and Feelings. Feelings become diverse and clear as our thoughts and responses are varied and definite. I shall speak now only of our thoughts as they relate to feelings. The skilled vocalist thinks the fine distinctions and modifications of sound and then produces them. Those who will not think clearly feel vaguely and in the mass. The attractive talker thinks, and, hence, is able to awaken in us the definite emotions he himself feels. The upright man has sharply defined ideas concerning right and wrong, hence, a conscience that strongly approves or censures. The variety of our emotions depends on our thoughts. As a man thinks, so is his emotional life. Sympathy and insight go together. A great mind and large heart would be a normal condition.

Practical Suggestions. A good rule to follow is to go to

*The Principles of Psychology, James, Vol. I, p. 125.

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bed when tired and get up at once when awake. To spend three or four hours in day dreams is to court emotional disaster. The mind is not in full control when a person is only partly awake; the body and lower centers are alert and suggesting things on their level. To revel in such thoughts is to fix in the mind habits of thinking that are sure to become active when full consciousness returns, and to fill our minds with questionable thoughts. To think of next to nothing in waking hours is a very unprofitable practice. It is best to get up when the alarm sounds, wait until sleepy before going to bed, and have work enough to claim the attention during waking hours.

QUESTIONS

1. Is continuous day dreaming a normal condition of the mind in waking hours?
2. If a boy has not control of his temper and in a fit of anger harms another, is he guilty?
3. What is the connection between correct actions and satisfactory feelings?
4. What gives the educated man the feeling of security?
5. What is sympathy?
6. What is the main point in James' illustration of the mountaineer?
7. Should the instincts be entirely suppressed?
8. What is the matter with a miser?
9. What is the place of the instincts in life?
10. When are aesthetic feelings healthy?
11. Why is there rest for us in a beautiful object? Does its completeness bear on the above question?
12. What should be the relation of reason to the instincts?
13. What is the matter with the woman who weeps at poverty in a theater and refuses to help the poor?

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14. What is the benefit of giving a working woman a seat in a street car?

15. How does the James-Lange theory bear on emotional health?

16. How does close and discriminating thought aid the emotional life?

17. What is it that gives vividness to an individual's thoughts?

18. Why is a keepsake more to us than something we buy?

19. Are religious feelings natural?

20. Could anger be a healthy feeling?

21. Does good music help us to rid ourselves of undesirable feelings?

22. What is the value of substituting good acts for evil ones in controlling wrong feelings?

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CHAPTER XXV

VOLITIONAL HYGIENE

The Biological Conception. I have always respected a cat with which I played when a child. I had been teasing it one day, when it turned on its back. Thoughtlessly, I put my hand between its front paws and twisted its chin. After pulling my hand away, I found a number of long scratches on my wrist. The cat had wrapped its front paws about my hand and vigorously struck out behind with a good effect. In that difficult situation in life, it could not have acted better. The biological test can be applied to men as well as to the animals. It is: Do they fit efficiently into their environment? If they do, they have well-fashioned wills. Men differ from the animals in that their environment is more extended,—for politics, religion, education, and business demand their consideration. Still, the test of satisfactory adjustment to environment will do for all living beings.

Something is wrong with an animal that cannot react. A hungry dog that will not chase a rabbit is not normal. Certain persons at parties are designated as wall-flowers, which is a picturesque way of saying they cannot feel at home at social functions. A cat may steal milk, but we never have read a treatise on its moral responsibility, or on the sins of honey bees that sting, or on the moral righteousness of the plow horse. Man enjoys levels of life strange to the animal world, but the measure of the life of both human beings and animals is common: It is how completely does each appropriate the things of worth?

Freedom. Some men have said we cannot be what we

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should, for we are not free. They would confine us to a few natural and acquired reactions and they hold that life must be spent in the treadmill of a narrow existence. Man must do just as he has done before; he has no freedom to become other than that which he is. On the other hand, there are those who say they can do anything or become anything. They say: "Choose and become." Yet there are no uncivilized communities that can suddenly act like academic centers. The fact is, the truth lies between these extremes. Past knowledge, habits and education determine largely what an individual will be; yet, at the same time, by a series of choices and by forming new habits, he can alter his life for better or worse. He becomes freer or more bound. He is never entirely bound, or wholly free. And that is all the encouragement he needs to energetic action. If difficulties can be overcome and victories won, then it is worth while to stuggle and to achieve.

To ask whether man is free is a foolish question, for all act as though they are and they will continue to do so, and so long as men are governed in conduct by the sense of their being free, what difference does it make? They feel free just the same, though an argument to the contrary might go against them. They can spend their time on some more profitable topic. It is like asking, "Is there air about us, or do we live in space?" Grant said: "There is a time in every battle when, if you don't run, the other fellow will." Yet the enemy did not have to run, they could have stayed just a little longer if they had willed to do so. The will is the final court of appeal and nothing else has value equal to it. This consciousness that, while influenced by others, a man is responsible for his choice makes him aware of his responsibility, and when there is a balancing of moral matters he recognizes his duty. It is this sense of power which adds zest to life and makes its struggles heroic. This leads to the question, what are some of the

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aids in fashioning the will? How can it be trained?

Purposes. Wherever a great work is being accomplished, there is found that some one who is realizing a purpose. J. J. Hill, of the Great Northern, developed the Northwest and became one of the forceful business men of America by promoting railroads. John Wanamaker is a successful merchant. Archbishop Ireland is an apostle of the church. Carnegie developed the steel industries, and Rockefeller developed the oil industry. If a man is "jack of all trades and master of none," he is of little worth. The efficient life is one which has clearly defined purposes. As the magnet gathers the fillings of iron to itself, so the mind of the purposeful man is enriched by all that is related to his work. His study contributes to the definite interests of his life, for his interests have eyes which see anything of value to him.

Purposes are forces of organization in a life, building up its information into useful systems. The life of the purposeful man is simplified—he knows what he wants; it is also unified, for his information aids in the realization of definite aims. Men of strong personality are men with conviction and tenacity. The latter is needed for efficient action. They will not let small matters turn them aside. They appropriate that which aids them in their work, and they disregard other things. They have a "bulldog" grip; defeated, they are up again trying to do the same thing in another way, and after while they win. They have the power to say no, and to say it at once to whatever would turn them aside, no matter how alluring or pleasing it may be. A masterful life is like a great stationary engine. Both do definite tasks with ease; but the latter is a machine while the former a specialist.

Meditation. Many convictions of worth are reached through meditation. Convictions are thoughts that are touched with emotion. They are not the petty devices by which we

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transact business, such as some plan a merchant may devise for selling ties. Such thoughts are on the surface. Any idea is of that nature when not warmed with feeling, no matter how great it may be. The idea, "There is one God," may go through the mind with no more force than, "It is eleven o'clock." An idea, as such, never becomes a purpose. When plans are sanctioned by the heart, they become guides of life, or convictions. And while suggestions may be given us by others, and our emotions stirred, it is in the silences of life that many decisions are made which are final. An architect will plan a long while how to build a house until he is satisfied. A man should take time to decide what he considers to be of value to himself, and then live resolutely to realize his ideals, and not fritter away his time in useless indecision. If he chooses well, his life will be satisfactory.

Initiative. It is the practice of a prominent railway magnate when a serious problem faces him, to shut himself in a room and think it out. The leader is a man of initiative. While others hesitate and wait for orders, he works ahead. A man now prominent in the express service was at one time an express messenger on a western road. One night the train came to a stop on the prairie, far from any station. Then some one outside ordered him to open the door. He raked the hot coals from the stove onto the floor and called for them to wait a minute. The car filled with smoke. When it became so thick he could no longer stand it, he stepped out. The robbers were dumfounded; they couldn't go into the car. It burned, but the money in the safe was saved. The company could give that man more responsibility. There was an engineer taken sick when on his run. His fireman telegraphed he would bring the passenger train through to the end of the division. He not only kept up steam in the engine, but stopped it at each station and started it again. He brought the train into the terminal on

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time, and they gave him an engine of his own at once. The will to meet the unexpected successfully makes a person of great value to society.

The Obstructed Will. There is a great variety of obstructed wills, ranging from those who wait just a fraction of a second longer than is necessary to speak or act, to those who cannot act at all. The person who is habitually trying to make up his mind and cannot decide, is in an unhealthy condition.

Ribot, [1]quoting Guislain, describes an extreme type of inhibition for us. "The patients are able to will interiorly, mentally, according to the dictates of reason. They may experience the desire to do something, but are powerless to act accordingly. Their will cannot go beyond certain limits, one would say that the force of action within them is blocked up; the *I will* does not transform itself into impulsive action, into active determination. Some of these patients wonder, themselves, at the impotence with which their will is stricken. When they are left to themselves, they pass whole days in their beds or on a chair." In contrast to such extraordinary cases, we have many almost normal, with slight defects of retardation. Let us suppose there is a student who has worked hard and has his lesson, yet he is afraid to recite, lest he should make an error. Let such a pupil realize that all are liable to mistakes and attempt an answer. Life must be lived on the theory of probabilities. A man is not absolutely certain he will get to his office in the morning, yet practically all the chances are in his favor. When they become few, then it is time to move slowly and consider carefully. Train yourself to act decisively. Put a time limit on your consideration of a problem. Act in very small matters promptly to acquire the habit of quick decision, even though the consequences may not be the best.

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[1]The Disease of the Will—Ribot, pp. 28-29.

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The Impulsive Will. Confined in asylums are those who would murder, steal, or burn things if at liberty. They have no power to resist an impulse. That society may be safe, they must be restrained by force, for they are victims of an over-impulsive will. There are persons whose wills are set like a hair trigger. These mercurial and temperamental individuals keep us perplexed, for no one is aware of what they will do next, since often they do not know themselves. Such people need to devise checks to premature action. If inclined to recite and miss the facts with complacency, let them write down the answers to questions or be stopped as soon as a mistake is made. They need to be restrained rather than encouraged. In all probability they will not take a rebuke too seriously. Should such pupils be very sensitive it will require tact and patience to restrain them and at the same time cause them to develop.

Doing the right thing is often a matter of applying a correct name. A stock of well considered names is a great aid to efficient action. To call a dishonest thing honest and then to live for it is to live for a false name. Let us see to it we do not deceive ourselves with words.

To live a negative life is to fail. If a boy says "I ought not to smoke, but it won't make me sick. I ought not to smoke, but others do not refrain," or "I ought not to smoke but no one cares whether I do or not," he is persuading himself that it is all right to smoke. If he says, "I can't afford it, it is not good for my health, it wastes my money and I should be ashamed of my sister if she did," he may refrain. He can crowd out any unworthy practice by taking up with a better one. Right thoughts kept in the foreground displace evil ones and lead to good conduct.

Habits. Keep moral ideals constantly recurring if there is a desire to live on a high moral level. To succeed in any arduous task let us meditate on its problems and, in the course of

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time, there will be acquired a whole system of worthy judgments. The struggle of youth will be replaced by the ease and grace of professional skill. The first law case is hard; the four-hundredth one is probably easy. The life has been altered to meet the repeated demands made upon it. The faithful worker will find all else has given way, and that he is a force in his chosen field. This has become possible because certain professional ideals have been kept recurrent. Acquired systems of thought and action now take care of him, and the honest toiler has become the trusted executive.

The healthy will is one where such habits have been acquired that the individual can act promptly and efficiently in all the emergencies of life.

Ribot, [2]quoting Dr. Huckard, says of hysterical patients: "They act as they are led by their passions. Almost all the various inconstancies of their character, of their mental state can be summed up in these words: They do not know how to use their will . . . . it turns at the least wind like the weather vane on our roofs."

Ribot, [3]quoting Esquirol and describing a case of temporary insanity, says: "He has recovered the entire use of his reason, but he will not go into the world again, although he recognizes he is wrong; nor take care of his business, although he knows that it suffers on account of his whim. His conversation is both rational and clever. When one speaks to him of traveling or looking after his affairs, he says, 'I know that I ought to do it, and yet I cannot. Your counsels are very good; I would like to follow your advice . . . . I have no will except not to will; for I have all my reason; I know what I ought to do; but strength fails me when I ought to act.'"

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[2]The Diseases of the Will—Ribot, pp. 88-89.
[3]The Diseases of the Will—Ribot, p. 29.

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QUESTIONS

1. What defect of will is illustrated by the above quotation?
2. What defect of will is illustrated in the above quotation?
3. What is the matter with a person who acts on the least suggestion?
4. What do you think is meant by a "completely fashioned will?"
5. Why is tenacity essential to success?
6. What is the matter with a patient, who, when asked to open her mouth, closes it, when asked to close here eyes, opens them, and when asked to shake hands, puts her hands behind her?
7. Give two extreme conceptions of will, and what you believe to be the true view of freedom.
8. How do these conceptions bear on moral responsibility?
9. Can you connect a "biological" conception of life with a "Completely-fashioned will?"
10. Should we be more lenient with the impulsive person who makes mistakes than with one who carefully plans mischief?
11. Indicate the value of purposes in life.
12. What is the value of meditation?
13. Why was the illustration of the express messenger used?
14. Can you give illustrations of the same kind?
15. What distinguishes a conviction from a thought?
16. What is meant by an obstinate will?
17. Give illustrations of an obstructed will.
18. What is meant by an impulsive will?
19. How would you treat an impulsive will?
20. How would you treat an obstinate will?

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21. Describe a healthy will.

22. Does an employer want a man who is obstinate?

23. Can an employer use to advantage an over-impulsive person?

24. Does obstinacy interfere with friendship?

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PART IX

SUPPLEMENTARY TOPICS

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CHAPTER XXVI

PLAY

Play is an Instinctive Form of Action. All children possess the impulse to play. This tendency is rooted in instinct and, having such a basis, it is an essential factor of every child's life. All animals play and with them man is included. Kittens roll and tumble when a ball is passed in front of them. Dogs romp together, birds wheel and dart in the air with apparently no purpose, horses race across the pasture, and fish leap out of the water in the sheer joy of living. Man is no exception to all other living things. The excess of energy found in children finds expression in the loosely organized activities of play.

The play of small children is largely individual, is not organized, and it is of short duration. But as they pass out of the primary grades and come to the upper elementary grades and the high school their play assumes a different character, because they have entered the period of adolescence. They now engage in group games, such as baseball, basketball, football and tennis. This is because with their advance into the adolescent stage they have become more social in all their actions.

Play is a Means of Physical Education. All the time young people are playing they are growing in physical and mental and moral strength. The incessant activity of children in play gives them a good appetite, causes them to breathe deeply, sends the blood racing to all parts of the body and develops the muscles. Nature teases them into playing and then, unknown to them, builds them up in body. It is often difficult for

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students to follow some well-planned course of physical culture for the increase of bodily vigor, but almost all delight to engage in games. They, like the younger children, are tricked by nature into preserving and developing bodily health. And what a joy there is in the sense of animal vigor which goes with play. Many times there is an intoxication which is the acme of physical pleasure.

Play is an Instrument of Mental Development. Play has great mental value for each person, for it strengthens his intellectual life. The finished player has acquired skill, grace and precision. Victory in wrestling, boxing and hunting depends on mental alertness and power as well as on brute strength. The baseball player has an expressive way of indicating that brains win games—he calls a thoughtless player a "bone head" meaning thereby that he does not think. This suggestive phrase applies almost wholly to the player's lack of mental ability. Mr. Albert G. Spalding, who had been successful as a baseball player and business man, said: [1]"I never struck anything in business that did not seem a simple matter when compared with complications I have faced on the baseball field. A young man playing ball gets into the habit of quick thinking in most adverse circumstances and under the most merciless criticism of the world—the criticism from the bleachers. If that doesn't train him, nothing can. Baseball in youth has the effect in later life of making him think and act a little more quickly than the other fellow."

About the only intellectual training received by some students at college is that which they acquire in connection with their athletics. Here they develop concentration of attention to the exclusion of all else other than the matter in hand; here they acquire the power to consider swiftly all the factors in a

[1]Outlook, May 17, 1913, p. 106.

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situation and to arrive at a balanced judgment; here, having reached a conclusion, they are forced to act at once, and if their judgment is not good they are checked up immediately by the disastrous result which follows. In games, success or failure is generally quickly evident, and this furnishes a real incentive to correct one's faults.

The Moral Life is Strengthened by Play. G. Stanley Hall says, "Play at its best is only a school of ethics." Among the earliest of the child's conceptions of justice is that of "fair play" which he is taught in games. Perhaps this is the most vivid moral experience in a child's life as he mingles with his fellows. And fair play means two things, "turn about," and "according to the rules of the game." Practically all games admit of the individual coming forward in his turn. In baseball each has a chance at the bat and then waits for all the rest. In tennis one's turn comes quickly. In basketball and football the plays are rapidly shifted and in games where two are engaged, such as dancing, wrestling and boxing, each person is constantly active. When such is the case fair play means each in order. Then by fair play we may also mean abiding by the rules that govern the games. When there is a referee he judges whether or not the plays are fair by their conformity to rules that have been laid down.

When young people engage in group games they quickly become conscious of the fact that both sides must conform to the rules, or the game will break up in disorder. The necessity of law becomes apparent in group games, and here it is self-evident that law is desirable. Law, which seems to limit students and arouse their resentment, is here seen to be attractive. Respect for law, because it is reasonable, and willingness to conform to it is taught to those who engage in group games. The necessity of self-sacrifice becomes apparent to the student who is a member of a team. The most valuable person on a

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team may not be the one who indulges in spectacular plays—in fact, such an individual may be a detriment. The manager of the baseball team wants the man who when called upon to do so will make a "sacrifice hit" for the sake of the game. The player who has not learned to place the game ahead of his personal advantage cannot be of the greatest worth. In group games players are taught obedience to rightfully constituted authority. When a team has selected a captain, what he says is to be accepted as final. It disgusts others to see the members of a team quarrel with the leader. The worthy member does as he is told by the one who has been chosen to lead. Many games teach self-control. In boxing, it is folly to get angry even though hard pressed; in basketball, the player who loses his temper is of little worth; in tennis the disgruntled player is taken up with matters that divert him, and thereby becomes less capable.

There are Grades of Play. The work of life has been reduced to a science. Almost every life work is highly specialized, and requires preparation as an apprentice before a person is thoroughly capable. There are also levels in the play life. There are plays that are purely physical, those that are intellectual, and those that are artistic. Primitive peoples are a prey to crude recreation, such as gambling, drinking and the using of drugs. The man who has not learned some high form of recreation is in moral danger, for when people start to practice evil, it usually begins in some form of rough or uncouth play. If an individual has fortified himself by learning some form of high class entertainment, such as profitable reading, a good hobby, an interest in music or painting, or in wholesome physical exercises, he is protected from those temptations which come to the untutored in play. Since intensity of labor has shortened the hours of work, there is need of training in methods of profitable diversion, because so much of

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the workers' time, is spent in recreation.

The Relation of Play to Work. Play in training an individual physically really equips him for better work. It has preparatory value in that unconsciously the worker has been benefited in such ways that he is better equipped for labor for having played. While many kinds of play are less strenuous than work, they are not necessarily so, for in some games the participants labor harder than in almost any occupation in which men engage. There are differences between play and work; in the former, the exercise is voluntary, while in the latter it is generally necessary. The player can drop the game in a short time and need not start again unless he desires. The worker often has to return to the same task, for food and shelter depend upon his application to his work. In the one case the end is immediate and in the other it is remote. As a game increases in difficulty it approaches work, for it requires continual application for its mastery. The chess game, which requires a whole evening for its completion, is dull and uninteresting to many persons, because it so closely approximates labor.

Often when we attend parties, in place of being given simple problems that can be worked in a few minutes, we receive a long list of questions to answer which taxes our powers and which takes so long a time to complete that we find, for all practical purposes, we have been at work instead of at play. Yet all work is not drudgery. As rapidly as we master our tasks and become thoroughly efficient, they become easy and the discharge of our daily duties then becomes habitual and often pleasurable. Many succeed in introducing the play spirit into their tasks and thereby greatly lighten the burden of their labor. This is particularly true of geniuses in whose fertile minds a multitude of ideas spring up with apparently little effort and who are fascinated by the creations of their own minds as their ideas sprout and grow. Happy is the worker

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who is so absorbed in his task that it charms him and in whose mind appear so many novel ideas that the change of his thought is like the interesting and unexpected found in play. Most of the mighty workers of the world have learned the secret of playing at their labor and, in fact, there are many who have never developed any other way of playing and, hence, are found continually at their tasks. They may not be in need of all the sympathy they receive, their way of playing having never been guessed by their fellows.

Amusements and Play. When we speak of play we generally think of some active form of recreation. But there are times when the individual is so worn by labor that all he desires is to remain quiet and have his mind taken entirely away from his work. When a person is a spectator of the activity of others who are entertaining him, then he is seeking amusement. And amusement, or passive enjoyment of music, or theaters, baseball or other sports may be profitable to the tired worker. In that complete separation from former tasks which comes through fascinating amusements the mind regains its power to return with renewed energy to the sterner affairs of life. Those men who have wrought for the advancement of society have devoted themselves with all their powers to the realization of some worthy purpose and have used amusement only as a means of regaining full control of their faculties and not as an end in itself. There is real danger of falling into the attitude of desiring to be entertained continually and losing the power of sustained effort. W. C. Bagley describes an actual tendency in American life when he says there are those, [2]"who are veritable slaves of distracting influences. To them quiet and seclusion are irksome and laborious, and the occupations that involve the absence of frequent distractions become tedious and unbearable. The love of change which is sporadic

[2]The Educative Process—W. C. Bagley, pp. 101-102.

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and occasional in the average man is normal with them. Such individuals may be capable almost to the point of genius, but the incapacity for sustained effort renders exceptional gifts almost entirely without value. In short, the abnormal liking for change and variety, for 'life' and noise, for the excitements of the theater, the race track, and the gaming-table is unmistakable evidence, either of arrested development, or of decay and degeneration. It is something that grows upon itself; idleness begets idleness. At best the supports that hold the race to the plane of civilization are frail and insecure enough."

We must be constantly alert to see that amusements do not obtain an unlawful place in life and that we are not drawn into organized forms of idleness whose only value is a thrill.

High School Problems. Perhaps the main problem in high school athletics is the coach. He should be moral in the finest sense. If he tolerates trickery or fraud, he becomes a direct teacher of deceit and dishonesty, but if he be just, courageous, and manly he becomes a mighty influence for the advancement of his pupils. Of course he should have technical skill to conduct his department with profit. Secondly, there is the general problem of the control of athletics. How are they to be financed? What provision is to be made for absences from classes? How are professionals to be kept out and what system of awards is to be adopted? Thirdly, athletic courtesy is to be developed, rules are to be respected, coaches obeyed, visiting teams treated as gentlemen and the good points in others freely recognized.

Jokes. One of the constant forms of play is the joke. While there are all kinds of jokes, we can divide them roughly into two classes; the profitable and the unprofitable. Under the latter we would put all jokes that are crude and vulgar, that hurt others and that make them appear as inferior. Under the former we would place that wit which pleases and which profits

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—in which none are made to appear at a disadvantage, whether it be dry or droll, or bright and sparkling.

QUESTIONS

1. What constitutes fair treatment of the referee on the part of the student?
2. What special dangers in not knowing how to play at anything?
3. If play promotes intellectual vigor, are we under moral obligation to play?
4. When are amusements of special value?
5. Should women have an equal opportunity with men to play?
6. Give special reasons why women should have recreation.
7. Is gambling a worthy form of amusement?
8. When may work have in it the elements of play?
9. Name five forms of play desirable for girls, not more than two of which fall under athletics.
10. What is a fair penalty in case a player persistenly attempts to break the rules?
11. How do games teach us the value of law?
12. What do you consider to be a desirable joke?
13. In case an opposing team persisted in ungentlemanly conduct, would you schedule another game with them?
14. What is the character of the games of young children?
15. Would you place all theaters in the same class morally?
16. What difference between the games found in the high schools and those found in the primary grades?
17. What has caused boxing to fall into disrepute?
18. Give reasons why play develops the moral life?
19. What are the disadvantages of football?
20. What advantage to children in constant physical activity?

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21. In what ways does play differ from work?

22. What are the distinctive advantages of wrestling, baseball, tennis, skating and basketball?

23. Can you give illustrations of ways in which play is used in the course of study for educational purposes?

24. Is it to the advantage of secondary schools' athletics that professionals be permitted to enter games?

25. How would you distinguish between amusement and play?

26. What great danger in amusements?

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CHAPTER XXVII

MANNERS

The Reason for Manners. Manners are methods of intercourse which society has found to be profitable for men in their social relations. They are not the products of chance. The reason for a social practise may have been forgotten but if it has persisted in use, a careful examination will probably show that it has a good cause. Of course some things sanctioned by custom become obsolete, yet most of the conventionalities are useful. Manners are a highly elaborated system which people have devised for protecting themselves and promoting their own interests, and the conventionalities of etiquette persist because of their worth to the individual and to society as a whole.

Variations in Manners. The manners of different countries are not alike because the ideals of what is proper vary. The Turkish conception of women will not permit them to venture outside an enclosure unless they are veiled, because in that land woman is not regarded as trustworthy. The high regard which Americans have for women makes possible for them a large amount of liberty. The moral conceptions of any people will determine for them those forms of conduct which seem to promote their interests. There will be only one set of manners for society when it attains to a single group of ideals. We ought not to be surprised at the diversity of social customs, neither should we consider any of them purely artificial for they are an expression of the spirit of various peoples; of social atmospheres in which those of kindred minds have maintained like practices. These outward forms have been the means by which the finest sentiments of diverse peoples have found ex-

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pression and by which externally they have been able to live in a common spiritual presence.

Manners as a Means of Self-Expression—Introductions, Calls, Invitations, Hotels, Conversation, Telephoning, Smoking, Chaperons, Business, Dress. For a young person to think his manners are unimportant is to show how little he appreciates the forms of conduct which society has devised for his benefit. He may say, "I do not want to be bound down by forms." That only indicates how inadequately he has grasped the significance of manners. They are not bonds but instruments of freedom through the use of which a person may realize himself. Suppose he must write a letter to a business house ordering a bill of goods. If his manners are good this will be properly done; if not he will waste his time in trying to devise a correct form of business letter and will probably produce an odd and crude communication. The detail of a good business letter should come to him as a matter of habit. A lack of knowledge of accepted practises leads to shame and confusion, to a loss of time and to public ridicule.

We might use a number of illustrations from common social activities to show how well the accepted standards of etiquette permit the finest self-expression. Take the matter of introducing one person to another. This may be a fine art. Suppose a cultured woman attends a party given in her honor and, as the guests are presented to her, the hostess says: "Mr. Smith, let me introduce to you Mrs. Brown." This careless hostess has unconsciously honored the gentleman above the lady and the one for whom the entertainment was planned. To present a woman to a number of men and persist in such a mistake would show not only ignorance of the proprieties but a lack of a fine sense of the fitness of things.

An ardent young clergyman with the best intentions persisted in calling at the homes of his parishioners between the hours of

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ten and twelve in the morning, at a time when the housewives were busy. That, with a few other improprieties, made it necessary for him to seek another field. An individual who repeatedly calls upon another when no visit has been returned ought not to take too much to heart a somewhat open and forceful suggestion that the visits are not mutually agreeable. In visiting it is the common practice to leave one's hat and coat in the hallway. The parlor is supposed to be sufficiently decorated. It might be well not to stay more than fifteen minutes if not intimately acquainted or urgently requested by the party upon whom the call has been made.

The regular form for an invitation to dinner is: "Mr. and Mrs. C. H. W. request the pleasure of Mr. and Mrs. M. C. F.'s company at dinner on Thursday, February eighth, at eight o'clock," and the reply repeats the principal points of the invitation, thus: "Mr. and Mrs. M. C. F. accept with pleasure Mr. and Mrs. C. H. W.'s kind invitation for Thursday, February eighth, at eight o'clock." In case a reply is desired many insert R. S. V. P. in the invitation. But good taste would demand that a reply be sent even though the suggestion had been omitted. When a dinner is given to a party of six or eight or more the person who is entertaining is at considerable expense and labor. The meal requires careful planning and nothing should be done by the guests to confuse or embarrass the hostess. To inform the hostess at the last minute that you have company and to expect them to be included in the invitation is presumption. To refuse the invitation and wait for a request from the one entertaining to bring the visitor is certainly considerate. Bachelors have a way of accepting favors with no thought of returning them. To sit at a man's table puts us under obligation to his family. I suppose "sponge" would not be too strong a word to apply to those people who accept favors with no idea of returning them. Punctuality and

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agreeableness to one's companion at dinner are duties one owes to those who have honored and favored him,

A person is not under obligation to accept an invitation to dinner when the invitation is given at the last moment. If such is the case in a well-regulated home the recipient may know it was because someone could not be secured and he has been asked to fill a vacancy. Young people and many unmarried people are apt to be careless in their treatment of those in whose homes they are staying for a while. A home is not a hotel. If any person so views his stopping place it would have been better had he gone to the hotel in the first place. Entertainers feel the attitude of a guest and know whether he has an appreciation of the delicate courtesy shown him. It would be an almost unalloyed privilege to entertain if it were true that the ornaments of a home are its guests.

The sole purpose of social gathering is not to satisfy the appetite. People meet to forget their worries and to be stimulated and helped by the thoughts of others. While a little silence may be golden a large amount is not necessarily so; unless exceedingly brilliant a person should not monopolize a conversation at a dinner. Such a person may interrupt others who are having a pleasant chat and they will be forced to wait for him to lower his voice before they can continue. A helpful list might be made of topics upon which we ought not to converse. To criticise freely a private person, whether a man or woman, shows a lack of taste. To tell a woman who is maturing that nothing is as attractive as youth or to refer at length to the attractions and beauty of one woman to another would not be diplomatic. When young people enjoy the privileges of homes other than their own they might either ignore or forego their personal interests. It is inexcusable to let one's eyes wander around the room in search of some who may not be present, heedless of what is being said and done. DeQuincy calls good

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manners "a system of forbearances."

There is apt to be carelessness of speech when others are not dealt with face to face. In answering a telephone the tone of one's voice should be as kindly as when the listener is present and the telephone girl ought not to be put into a class by herself to be hurried or browbeaten. Distance does not lessen the obligation to be courteous.

The question of smoking is a perplexing one. Should a man smoke at all? Granted that he may, altho it is known that nicotine is a poison, should he smoke in the presence of ladies? Many gentlemen do smoke in their own parlors and they see nothing improper in it. A sane view probably would be not to smoke where a person has any idea that it would be disagreeable to others. In one's own house the wife may not care. In another man's home some of the members of the family may be offended. Circumstances will have to govern those who use tobacco. It is hardly necessary to discuss whether a woman should smoke. Those who do lose the respect of a large number of high-minded men and women whom they might otherwise know with profit to themselves.

Many a young woman resents the presence of a chaperon, regardless of the fact that this custom is considered a necessity and greatly to her advantage. If any girl would ascertain the way in which many hotels, restaurants, dance halls, ice-cream parlors, roller skating rinks and other forms of public amusements are controlled, she would be grateful for the protection of some older person. But all the dangers are not connected with these organizations. Everywhere are the careless, the slanderous and the vulgar. When a woman's reputation has been questioned, whether the reason be adequate or not, it is something hard to recover. Society does not easily forget. Grant that a girl may be able to take care of herself, it often is very disagreeable for her to be forced to do so.

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Pleasing manners are a great advantage in business. They attract and hold customers and, other things being equal, lead to the promotion of the employee. The superior attitude adopted by some clerks hardly harmonizes with a meager income or with any other salary for that matter. Many stores give their clerks a course of training in what constitutes good manners. Smile! It is the first command of business. A smile is a recognition of equality. A friendly interest, puts the customer at ease.

It does not speak well for a young man to let his hair get unsightly, his clothes shabby, and his linen dirty. If he does he will be rated as unsuccessful. Cleanliness and neatness are means of self-satisfaction and advancement. Other things being equal the well dressed man has an advantage.

The Right Spirit. Nothing can be more artificial than the form of good manners where there is a cold and selfish spirit. But even a person at such disadvantage may be rendered bearable by his conformity to social usages. But when a person is kind of heart and has delicacy of feeling, good manners enable him to fully express his respect and consideration of others. Holmes says, "Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates but the contrary, the nearer you come into a relation with a person, the more necessary do tact and courtesy become."

The best statement of what constitutes the inner disposition of the person whose acts reveal the finest possible spirit is given in a letter written to the Corinthians where the author says, [1]"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the

[1]I Cor. 13: 4-8.

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truth; beareth all things, believeth all things, hopeth all things, endureth all things; charity never faileth."

There is a growing tendency in America to disregard old people and to unceremoniously push them into the back-ground. This trait in American life is little to its credit. In all civilized countries those advanced in years are given the places of honor and the same thing is true even in the uncivilized countries. One of the striking contrasts between European and American life is the respect paid in the former to old age. And this is as it should be. Old people have passed through the experiences which must come to all and are wise with that learning which is acquired through testing. They are the natural teachers of youth and when young people disregard them they lose for themselves one of the most valuable aids it is possible for them to secure. Young people cannot well afford to treat lightly those who have it in their power to do so much for them and to promote their interests in so many ways.

The Boy Scouts of America. The Boy Scouts of America is an organization which is developing consideration for all classes of people who are in need. Its ideal of helpfulness, whenever there is an occasion for it, is doing much to make youth considerate, thoughtful, and useful. The organization stands for those qualities which should be found in every manly boy.

When a boy takes the oath of a scout he promises to be a loyal, helpful and friendly scout; to do at least one good turn to somebody every day; to be polite to all, especially to old persons, the helpless, and women and children; to be clean in body, thought, speech and sport, and to travel with a clean crowd. An honest attempt by any young man to live up to these rules will do much to cultivate a right spirit and to guide him in right acts.

Business Success. The following are some of the questions

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asked by employers concerning the men who are seeking employment of them: Does he have peculiarities or eccentricities that would disqualify him for the position? Can he work harmoniously with others? Does he use coarse, vulgar or profane language? Do any of his family or intimate associates bear an unfavorable reputation? These questions show how important are manners in securing and holding a position. Perhaps the place where most workers fail is that they lack the power to work harmoniously with others. Such harmony is most fully realized when ability is coupled with good manners on the part of both employer and employee.

QUESTIONS

If the answers to the questions are not known, have the students secure answers from those competent to advise them.

1. Are manners artificial customs?
2. Is it easy to appreciate fine distinctions in what is right in behavior?
3. How would you introduce a young man to an elderly man? To an elderly lady? A young man to a young lady?
4. How long should a first call be?
5. Would you let a woman help you on with an overcoat?
6. Would you ask for an invitation to dinner?
7. Are bachelors under any obligation to return favors?
8. Which arm would you offer to a woman going in to dinner?
9. How should a hostess treat mistakes made by a guest?
10. How would you begin a business letter? How end it?
11. What would you do if a person at dinner was not interested in what you were saying?
12. What would you say when some one had been introduced to you?

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13. Where would you smoke? Should tobacco be used at all?

14. Is a chaperon necessary for a theater party?

15. If you cannot dance would you accept an invitation to a ball?

16. Should a young man invite himself to the home of a young woman?

17. When should a fork be used at the table?

18. How ought the knives, spoons and forks be arranged about the plate at a formal dinner?

19. How should a servant announce to you that a person is downstairs and wishes to see you?

20. What sort of a dress should a stenographer wear in business hours?

21. What sort of a suit should a business man wear in business hours?

22. Are good manners something which can be acquired?

23. Is a teacher entitled to respectful consideration?

24. Why should consideration be shown old people?

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CHAPTER XXVIII

THE FRIEND

Uses of the Term Friend. We use the term friend in a variety of ways; to designate one not an enemy, to indicate one who confers favors on us, to describe one whom it is profitable to know, to refer to those who were our playmates in childhood, as a means of salutation, and as describing a relation existing between persons of moral worth.

It is a common practise to speak of persons who can be used with profit to ourselves as our friends. The bulk of business and also of social friendship rests on the basis of utility. Yet while a person may realize that others are useful to him he himself may be thoroughly selfish.

We are also inclined to call those who are pleasant and agreeable to us our friends. The power which some persons have of always doing attractive things causes them to be liked by almost all people. It is a great blessing to be able to relate one's self favorably to all classes of people; it is an accomplishment greatly to be desired.

There is the more fundamental use of the term friend, as designating one who has moral values which attract others to him. In this chapter I shall discuss this last usage and attempt to show that such friendship rests first, upon conformity to fundamental moral laws and, secondly, upon the cultivation of the more refined virtues.

Conditions that Make for Unity of Life. Aristotle said that man is by nature a social being, and that raises the question as to what extent this is true. Then we may determine what unity actually exists in life and see if there is that be-

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yond our present achievement which may make life increasingly significant.

(*a*) *Conformity to Fundamental Moral Laws.* If man began as a social animal it is evident that he could not long continue in that state with unbridled liberty. Association would be possible only when certain primitive or fundamental virtues were recognized and observed. Some value must have been placed upon human life, property, truthfulness and chastity. Time would bring out the worth of these virtues as it became increasingly evident that association depended on their observance. With their recognition as binding on all, men took their first steps toward unity of life and self-realization. Hence, we find in the moral precepts of all peoples that they shall not lie, kill, steal, murder, and commit adultery.

If a member of a community started out to steal, each night, the citizens would array themselves against him for their own protection. If a person will not tell the truth all who know him will soon be watchful that they may not be deceived. We must conform to the great essential moral laws of life, if we are to live with others with advantage to ourselves and to them. The man who will not regulate his conduct in harmony with such laws is an enemy to society; certainly he is not a friend.

Step by step men gained for themselves a more adequate knowledge of possible social relations that permitted a higher type of life, until today we have a clear understanding of the outstanding virtues of human life. With each new determination of virtue, men have become more closely united, and a finer self-realization has been made possible, so that today we live in a land where, because of loyalty to such principles, we can associate without fear, and in safety and with pleasure do our tasks. This acknowledged system of restraints is the guardian of all that that makes life worth while.

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Yet, after all, is this the last word as to that which adds significance to life in our day? Are there no finer relations than those we have indicated? Does such conformity to fundamental law give the full satisfaction which is so much desired? The majority of my readers have not violated the proprieties as indicated by these restraints, yet they well know that in such conformity life is not adequately significant. They feel barriers which separate them from their fellows, and wonder whether, after all, these can be broken down and a more vital relationship established, only to recognize that, when injured by taint, avarice and falsehood, these necessary principles are of infinite worth. Yet I venture to assume that life is not full-orbed, when we have done justly as men now understand it. Lying beyond the things which are evident are things vaguely felt for which we earnestly hope.

(*b*) *Conformity to the Finer Social Laws.* A friend is true at all points to the common obligations resting on all men. From these he cannot depart and retain the spirit of a friend. Yet in friendship he has found a new code of laws, as real and binding as the old, and as strictly defined, and he wonders at his former blindness. He sees that a certain fair estimate of himself is necessary, that in the strife of personalities others than himself should survive and gain self-expression. He sorrows for the faults of men but to bitter sarcasm is an alien. He stands the scrutiny of the pure; in his life there is no dark stain. He has the charm that comes from growth and the attractiveness of those who freshen with changing views. He is unselfish and without envy and distrust. He erects no artificial barriers in life.

The finer virtues of humility, sympathy, gentleness and tolerance are essential to a complete friendship. If a conversation is all one-sided friendship cannot flourish, for that humility which allows a mutual expression of opinion is absent. If an

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associate is overbearing or intolerant there is no room for friendship. The laws of the land do not demand that men possess these virtues but the laws of friendship require their observance. Without these subtle refinements of virtue the finest friendship is not possible.

A friend is a self-sufficient soul of that lasting quality of life that is blessed in itself and blesses all it touches. While others may make great contributions to his life, in a crisis he is independent, for he has found the only significant success is the mastery of self in terms of those virtues which make for permanent satisfaction and he knows that victory within is frequently unseen and unknown in any external way. He has achieved the character of a reliable and noble friend.

The Need of Friendship. Friendship bears directly on our common social relations. Many a child drifts from his parents and many parents lose the confidence and respect of their children. The relations of husband and wife are frequently strained, and the divorce courts have little leisure. Capital and labor are locked in combat and the solutions offered for their differences seem forced and artificial. A number of churches are torn by internal contentions. What is needed? Can it be a reinterpretation of the primitive virtues in the light of friendship? Can life's common obligations be transformed so as to mean more than before? When friendship's ties bind parents to children, a finer justice prevails. When parents have been united at this altar, many so-called "just differences" disappear. When the employer and the employee agree, the final word is "friend" and not "enemy"; present industrial obligations will be restated; and when churches know the power of the friendly life the petty jealousies and many seemingly necessary differences will be no more. All virtues are rejuvenated through friendship, and in its bright light are as clearly defined to the discerning eye as the more

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common laws of life to the uninitiated.

Friendship as a Practical Force. Friendship has been a great practical force in politics, religion, philosophy and art. When Tarquin the Arrogant had outraged Collatinus it was his friend Brutus who came to his rescue, and when the despotic monarchy had been overthrown there arose the Roman republic with the friends of Brutus and Collatinus as the first consuls. When John Hampden "became the turning point in the course of the history of England" he was supported by two friends, Sir John Eliot and John Pym. The historian Green says: "The earliest struggles for parliamentary liberty centered in Sir John Eliot" and Foster says: "John Pym was the first great popular organizer of English politics." Yet Hampden is the one most honored. He became prominent through expressing the convictions of these warm friends. Washington and Hamilton were close friends, and to the friendship of Hamilton, Washington owes a large measure of his success.

The same is true in religion. With Timothy was Paul. With Augustine was Alypius. With Mohammed was Abu Beker, of whom Sprenger said: "He did more for the success of Islam than the prophet himself." With Anselm was Lanfranc; with Luther was Melanchthon; and with Calvin was John Knox.

Friendship has meant much in the development of Philosophy, as evidenced even by its beginnings. Crito was Socrates' friend. Socrates was Plato's friend. Plato was Aristotle's friend. And so we might review the list of the great thinkers in this field.

The modern poets have felt the power of friendship. Goethe turned to Herder; Frau Von Stein, to Schiller; Tennyson, to Hallam; Robert Browning, to Elizabeth Barrett Browning.

The Number of Friends. Some raise the question whether one can have more than a few friends. They seem to empha-

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size the willingness of others to accept friendship, and the difficulty one has of caring for more than a small number of friends. And it is generally true that a person has but few friends in the higher sense in which this word can be used. Yet there is no good reason why the spirit of friendliness should not be the spirit of a man's life. If he has such a spirit he has left it with others to choose whether they will own and prize the friendship they are so generously offered. If one has a great capacity for friendship the number of his friends will be large and yet it will probably be true that a very limited number will be intimately acquainted with him.

Conclusion. If friendship is made the working hypothesis of a man's life, and character set in its ways, all his social relations are determined by it and he finds himself a friend of men. He is *en rapport* with Lincoln who said: "Malice toward none and charity for all." To such it is given to see beyond the border of his own country and exercise a world's citizenship in relation to humanity.

QUESTIONS

It might be well to secure answers to the questions from people outside the school and thus supplement the opinions of the class.

1. What is the ideal relation between teacher and pupil?
2. Enumerate the qualities by which you may distinguish a friend from an associate.
3. Will your friend steal the signals of an opposing football team for you?
4. How does the question, "Am I worth knowing?" bear on friendship?
5. Will your friend lie to keep you from being punished?

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6. Can you be a friend without having friends?
7. Why must there be growth in the life of a friend?
8. Must there be perfect agreement in the beliefs in friendship?
9. Give the qualities of character that destroy friendship.
10. Do you make friends because they are useful to you?
11. Does distance affect friendship?
12. Does the length of time friends are separated affect friendship?
13. Can you give one idea of justice that has been modified by friendship?
14. Give an illustration of how friendship has aided a man in politics.
15. Give an illustration of the value of friendship in religion.
16. Show how it has aided in agriculture.
17. How would you treat a man who lied about some one you know?
18. How would you treat a man who injured some one you know?
19. Should friendship have any bearing on the amount of work done by an employee?
20. Should friendship influence the amount of your school work?
21. What is the ideal relation between parent and child, and why?
22. What is the ideal relation between woman and woman?
23. Does friendship bear on the low wages paid girl clerks in a department store?
24. What should be the relation of the mistress to the cook and maid?
25. What should be the relation of an English section boss to Italian section hands?

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26. Does a friend envy his companions having better clothes and homes than himself?

27. Is friendship possible where one does all the talking?

28. What is the relation of a farm-hand to the members of the household?

29. Can a person remain inactive and be a friend?

30. If a man has bitterly wronged you, do you owe him anything other than justice?

31. How do the following quotations help you to distinguish between love and friendship?

a. "Friendship is nothing else than to be attached to the person whom you love, without any advantage being sought; although advantage springs up of itself from friendship, even while you have not pursued it."

b. Trumbull says: "Love . . . . as we commonly employ the term, when we speak of love as distinct from love of friendship, includes the idea of a reciprocal relation, existing or desired, between the one who loves and the one who is loved—the idea of possession or possessory interests, secured or sought after."

32. Has meekness any value in friendship?

33. Does society compel us to conform to the laws of friendship?

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CHAPTER XXIX

CONCLUSION

Special Tasks Require Special Virtue. In the preceding chapters it has become evident that when engaged in a special task some one virtue is more necessary for its accomplishment than are others. The child owes obedience to its parents; the banker should be scrupulously honest in dealing with his customers; the editor should be truthful; the minister should be pure and sincere; the sacred confidence given in friendship should be loyally guarded; the attorney should persevere until he has ascertained the law in a case; the physician should be sympathetic; the judge should be just, and the athlete should be temperate in physical matters. Not that each person does not need many virtues common to others, but when life is largely spent in accomplishing some work the virtue naturally developed in connection with the work is thrust into the foreground. Without the particular virtue which the calling demands there is no possibility of efficient service. The unjust judge cannot promote the interests of society; the soldier who is a coward cannot guard his country's honor, and the dishonest banker is a menace. Our study has brought us to see that the moral life does not make exactly the same appeal to each person, but that when engaged in certain tasks virtues become necessary which otherwise might have lain dormant or have required little exercise.

All Virtues are Needed by Each Person. Yet all the virtues are needed in each life. We may not need to be as brave as the soldier, yet many times we must be courageous. We need not realize physical suffering as does the physician, but it is

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often necessary for us to sympathize with those who are in pain. The whole day may not be spent in business transactions, yet many times it is required of us to be honest in business matters. There are times when we should deal justly, yet our profession may not be that of a judge. All the virtues need to be found in each life, yet not in the same proportion. There are some virtues which seem to be more common to all than others. Three of the fundamental virtues necessary to the moral life are honesty, perseverance and sympathy.

Three Fundamental Virtues. In all life's activities a man should be honest. In business this means that a man's word once given is as good as a bond, and for that which is received a just equivalent is given, that no deception is practiced and that each man is given his dues. It is the fundamental virtue of business. It means that the individual treats others in a fair, candid, straightforward and upright manner. It means that one is pure in action, for not to be so would be to dishonor another as well as himself. It means that one's motives are worthy and that he is following just principles in his conduct. In short, this word describes a virtue needed in all the relations to life. It covers what we mean when we say a man's conduct should be such that he can realize himself and promote the interests of others. It is not always easy to tell what we should do to serve others and develop ourselves, but whenever the way of such service is plain, or even partly so, then the honest man is the one who acts in the light of such knowledge, thereby promoting the welfare of all concerned. When a charity officer deals with a pauper, what is the honest thing to do? Is it not to restore his self-respect by securing him work, and to make him self-supporting? When a friend bestows a confidence, what is the honest thing to do if not to keep it sacred? When another's sister is in danger, what is the honest thing to do if not to protect her?

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When a show is vulgar, what is the honest course of action but to leave it? And do not all these illustrations, with many others of which you may think, point to the same thing: namely, that the honest man is one whose conduct promotes the interests of society and himself? That man is honest who is governed in his conduct by the truth as it is known to him. And the truth is most readily found in the settled convictions of society.

If a man's life is to count for the most he must have the virtue of perseverance. The man is of little use to society who can be diverted from his work. Such men break down opposition, and are not unduly affected by outside conditions. When the Japanese and Russians concluded the treaty of peace, the Japanese won, for they knew what they wanted and held out for it. Grant said, and it is a key to his success, "There is a moment in every battle when, if you do not run, the other fellow will." The successful teacher is not easily turned from the subject in hand. That pitcher is lost who lets his mind wander from the game, when he heeds the jeers of the crowd. Weak men are "jacks of all trades and masters of none," and for such society has slight regard. They do nothing so well that they are invaluable to society. The good attorney can persevere in his efforts until he ascertains the law in a controversy; the good surgeon is such because of an exacting apprenticeship; the good preacher is such after years of patient work; the good engineer is one who has been thoroughly tried and found faithful; the good teacher studies every day; and the good friend is the lasting one. If a man is to do any work successfully, he must have the virtue of perseverance.

Those who have this virtue have learned the real imperativeness of something. "May" and "could" have been displaced by "must." They have discovered what is meant by the imperative mood, first person, singular number and present

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tense. As they have striven to do the necessary things they have developed ability to overcome the inevitable difficulties that come to people, and have known the thrill of the extended testing that resulted in victory. Clerks, mechanics, farmers, and railway magnates, with all other persistent toilers, lay down their lives in doing the world's work. Every road, every tilled field, every city with its business blocks, every smelter, packing house and shipyard is a mute testimony to the perseverance and sacrifice of labor.

The virtue of sympathy is needed by all men. By sympathy, we mean the power to feel another's experiences as they appear to him. It is the virtue of insight into the life of another as it is lived by the other person. The dramatist who writes a play that is true to life must be able to understand how other people look at their problems, and if he is to be successful in staging his production, he must realize how the public thinks and feels. The parent who is to train his child should be able to forget himself and enter into the child's life that he may determine how the child's problems appear to the child. The husband who would live most happily with his wife must cultivate the feminine viewpoint to the extent that he can appreciate his wife's desires and ideals. The student who is to master a subject must lay aside his prejudices and conceits, and think the thoughts of authors after them. He must bury himself in the lives of others before he can really have an opinion of his own which is worth while. The merchant who would not stock up with wares for which there will be no demand must have the insight to see what the people want, and to secure for them that which they desire rather than what he might think they should purchase. The minister must be able to give up his own ways and appreciate the will of God. The editor must have a fine sense of what constitutes the facts in the piece of news rather than what he may

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desire to find in it. The charity worker must judge of motives, whether the applicant is a professional beggar or a person in need of help. The teacher must be able to follow the turnings of the student's mind if he is to fit his teaching into the learner's experience. And so we could continue pointing out the need which exists for the appreciation of the experiences of other people, as they occur to them. Without the virtue of sympathy a person is handicapped in every relation of life. With it he has one of the fundamental virtues. In the insight of sympathy, when linked with honesty in action and perseverance, there is a guarantee of a rich and useful life. Without the virtues of honesty, perseverance and sympathy no man can realize himself and promote the interests of others in the largest possible way.

Skill. Skill is essential to an efficient life. Without it the worker cannot hope to succeed in a business way. The professional man who has skill is kept employed; the laborer with skill is indispensable; the mother who has skill can best promote the interests of society. Society has determined by experience that the ordinary activities of people are essential to its well-being, and it rewards abundantly the individual who can meet its needs. Each of the virtues, honesty, perseverance and sympathy promote skill. While ability and morality are not the same thing it is true that with morality, skill is greatly increased; and it is certain that with morality, skill will be used for the advancement of society.

The End of Life. Now it is a fair question to ask why should we seek these virtues or what after all is the end of life for us? Is it the realization of self in social service? We believe that each person should struggle to possess the virtues approved by society because they are the means which promote self-realization and social welfare. How can we put a value on the money we may possess? Is it of worth other than as

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it promotes our welfare and the interest of others? How can we judge the worth of our culture? It is worth anything unless it ends in our self-development and in the proper social advancement? Why should we desire a "harmonious development" of our power except as such a life is useful to ourselves and others? Why should we be moral if not for the reason that when so we are realizing ourselves and thereby furthering the interests of society? We believe that in each life there are two problems, which in reality are one; namely, the life itself and society, and that the true service of one promotes the interests of the other. In serving society we come to knowledge of self; and in preserving our personal lives physically, mentally, and morally we promote the interests of society. The man who lives first for self loses his life, for he has left society out of his reckoning. The man who promotes the welfare of others saves his life.

Then in the whole round of life let us serve as professional men, as citizens, as business men, as parents and children, and as friends, for in so doing life is saved for us at every point where we serve. We think it fair to say the end of life for us all is the realization of self in the service of society.

The Place of Pleasure in Life. Then if we ask the question "Should not a man live for pleasure?" we can answer, "No." Experience teaches that men find pleasure in the exercise of their powers, in self-realization, rather than in living for pleasure. We can illustrate this in the sphere of the physical. In eating, pleasure follows the appeasing of the appetite; and in drinking, pleasure follows the quenching of thirst. Now when we pass out of the physical into the mental what do we find? Pleasure comes to us while we are struggling to solve some problem or when it is completed. It follows the exercise of some power. The surgeon rejoices that the operation has been successful; the minister that he has acted wisely; the

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statesman that he has served the state; and the parent that he has been true to his duty when he has served his child. In short, whenever we act in such a manner as to express ourselves in some way, then pleasure follows as a result of such action. If we live for self-realization through social service, then pleasure is one of the natural rewards of such conduct. Of course there may be pleasure in looking forward to some form of self-realization in which case we are only anticipating an exercise of some power. Or there may be pleasure in thinking of the pleasure resulting from some action, but this accounts for only a small part of the pleasure of life. The bulk of our pleasure comes in anticipating self-realization or follows self-realization.

Rewards and Penalties. There are some people who think it makes little difference whether they are virtuous or not as far as they are personally concerned. Such a view needs to be corrected and the most satisfactory way to set such people right is to point out to them that virtues are rewarded and vices punished. Does it make any difference whether a man is a glutton or not? If he is, then it is only a question of time until nature punishes him in the form of disease for the constant transgression of the virtue of temperance. The man who carelessly overeats may find himself an invalid for all practical purposes, unable to eat a fair meal and unfit for the common tasks of life. Does it make any difference whether a man is industrious? If he is, his natural reward is prosperity, and if not, the penalty is poverty. The reward of social virtue is wholesomeness, and the penalty of its transgression, degradation. The reward of truthfulness is confidence and the penalty of treason is anarchy. The reward of charity, is unity, and the penalty of indifference is strife. So we might pass through every phase of the moral life. Concerning this life it is written in large letters, "Whatsoever a man soweth

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that shall he also reap," and the wages of sin is a loss of life, but the reward of virtue is a full life. Every person should get it clearly fixed in mind that the moral life is the one which is profitable in the long run and that the immoral life always exacts its penalties. That man is a fool who scoffs at virtue for he shows how little he appreciates the things that make for human welfare and how ignorant he is of the penalties that immorality inflicts. We should fear to do wrong for it costs us too much in the long run, and we should love to do right because right in the long run blesses all who heed her commands and do them. The laws of morality promote self-realization and social welfare and the rewards that follow conformity to them only make this more evident.

The Highest Type of Morality. The good man is one who imposes upon himself those laws which aid him in self-realization. There are laws of nature, customs of society, individual ideals and religious beliefs which if accepted as standards of life lead to liberty and blessing. People pass through about three stages in gaining moral freedom. First, they live naturally and may recognize no restraints. Then they come to a consciousness of law and ofttimes rebel against it for awhile. Then they see that the law is a means of self-realization and claim it as their own. Where there is this free conformity to self-imposed law there is the highest type of morality.

This book sets forth the moral laws commonly accepted by society and that student has gained real freedom who makes these laws his own and lives by them.

QUESTIONS

1. Was the purpose of this book to deal with the minor problems which people face in the life of the community, or was it to deal with their fundamental problems?

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2. Point out with care how through any one chapter in this book the author has shown that the virtues mentioned arise in connection with the problems which people face.

3. Point out in any one chapter in this book the advancements made in some form of social life.

4. Do new problems often demand a restatement of what is right?

5. Show in five instances that different occupations emphasize various virtues.

6. Are practically all the virtues needed in each life?

7. What is meant by being honest?

8. Show how honesty is required in business.

9. Show how honesty is required in friendship.

10. Show how honesty is required in the practice of medicine.

11. Is honesty related to motives?

12. Give two illustrations not found in the book, which show the value of perseverance.

13. Give three illustrations not found in the book, which show the value of sympathy.

14. Give illustrations not found in the book, which show the relation between skill and perseverance; skill and sympathy; and skill and honesty.

15. What do you consider the end of life?

16. How would you relate knowledge, wealth, culture, and physical health to that which you consider to be the end of life?

17. What is the relation between happiness and the exercise of our powers?

18. May there be pleasure in anticipating the realization of some purpose?

19. Can it be shown that in most cases virtue is rewarded and vice punished?

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20. Is this the common experience of people?

21. What is the relation between self-realization and conformity to the laws of morality?

22. Does conformity to the laws of morality enable us to promote the interest of others?

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COLLATERAL READINGS

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